The CHRISTIAN CENTURY

A Journal of Religion

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The Imperiled Heritage of the English Reformation

By John Clarence Petrie

The Bogey of Regimentation

An Editorial

Missions—As Is!

By Pearl Taylor Sarvis

Notes from a Berlin Diary

By Reinhold Niebuhr

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JUL 5 1933

In This Issue

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The CHRISTIAN CENTURY

July 5, 1933

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Calendar of Coming Events

July 1-15. Wellesley summer institute for social progress, Wellesley, Mass.
July 1-30. Institute of race relations, Swarthmore college, Swarthmore, Pa.
July 3-8. New York state summer school of religion, Lake George, N. Y.
July 3-14. Missionary and religious education conference, Blairstown, N. Y.
July 5-7. Association of women preachers, Milwaukee, Wis.
July 7-15. Northfield missionary conference, East Northfield, Mass.
July 8-12. International convention of Christian Endeavor, Milwaukee, Wis.
July 8-16. Association for the re-emphasis of New Testament missions, Lake George, N. Y.
July 11-14. Annual meeting Methodist world service commission, Evanston, Ill.
July 22-28. Lutheran summer school for church workers, Lake George, N. Y.
July 23-30. Old Orchard camp-meeting, Old Orchard, Me.
July 24-Aug. 3. Pittsburgh area, Methodist summer school of ministerial training, Mountain Lake Park, Md.
July 28-August 6. Y.M.C.A. eastern association school, Lake George, N. Y.
July 29-Aug. 14. General conference for Christian workers, Northfield, Mass.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 7. Methodist Foreign missions conference, Blair Academy, Blairstown, N. J.
August 5-21. Silver Bay vacation conference, Lake George, N. Y.
August 14-21. Massachusetts Christian endeavor conference, Northfield, Mass.
August 14-Sept. 1. Westminster choir school, summer session, Lake George, N. Y.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
August 20-27. Northern New England school of religious education, University of New Hampshire, Durham, N. H.
Aug. 21-27. Western yearly meetings. Society of Friends, Plainfield, Ind.
August 23-26. Y.M.C.A. industrial conference on human relations, Lake George, N. Y.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Sept. 9-12. Universal Christian council for life and work, executive committee, Novi-Sad, Jugo-Slavia.
Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.
Sept. 27-28. Foreign missions conference of North America committee of reference and counsel, New York, N. Y.
Oct. 3-10. Quadrennial conference, Evangelical Synod of North America, Cincinnati, O.
Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.
Oct. 14-16. New England regional conference, Pittsfield, Mass.
Oct. 20-22. Sesqui-centennial, Dickinson college, Carlisle, Pa.
October 31. Fall meeting. New York district, New York conference, Woman's foreign missionary society, Calvary church, New York, N. Y.
Nov. 14. Fall meeting Methodist board of bishops, First church, Germantown, Philadelphia.
Nov. 20-22. Annual meeting, Methodist board of home missions and church extension, Philadelphia, Pa.
Nov. 22-25. Annual meeting Methodist board of foreign missions, Central church, Brooklyn, N. Y.

The
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An Undenominational Journal of Religion

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EDITORIAL

PRESS dispatches from Berlin within the past week—and therefore later than the editorial correspondence from Dr. Reinhold Niebuhr which appears on page 872—present the picture of a new and determined drive by the nazi government against the liberty and autonomy of the German Protestant churches.

Hitler Attacks Autonomy of Protestant Churches

This is, to be sure, apparently only one aspect of a fresh offensive on a wide front directed at every remaining institution, organization and party which had not previously been reduced to complete subjection to Hitler and made a cog in his nationalistic machine; but it is an aspect which particularly merits the attention of all who are concerned about the church and the service which it should be able to render to a disturbed society. A state commissioner has been appointed to have executive control of all the Protestant churches in Prussia; the commissioner at once dissolved all local church councils and placed nazis in key positions; and Dr. Bodelschwingh, newly elected reichsbishop, felt compelled to return his commission to the Evangelical church union, declaring: "Through the appointment of a state commissioner for all the Protestant churches in Prussia, I no longer have any possibility of executing the office conferred upon me." It will be remembered that he was elected in opposition to the nazi candidate, Dr. Mueller.

Is This Another Kulturkampf?

A LATER statement indicates that Dr. Bodelschwingh has not resigned, but will challenge the right of the government to usurp control of the churches. A few months ago the government receded from a similar move in the less important state of Mecklenburg-Schwerin, in the face of determined resistance on the part of the churches. But there has been an immense consolidation of nazi power since then, and it cannot be safely predicted that there will be a second retreat. It may be that a second Kulturkampf is in preparation, similar in purpose to Bismarck's campaign against the independence of the Roman Catholic church in the days when Pius IX was smarting under the recent loss of his sovereignty over Rome, and when the newly formed German empire was suffering from an excess of confidence in its own omnipotence. Then as now, the object was the cultural unification of the nation, the building of patriotic morale around the concept of an all-powerful state, and, as a means to that end, the subordination of the church to the control of the civil government. The world will watch with interest to see whether the Protestant churches of Germany, lacking the structural solidarity and the external support that the Catholic church had, will fight as good a fight for the maintenance of that degree of independence which every church must have if it is to be worth anything either to itself, or to its members, or to the state.

Churches Should Be Wooed, Not Clubbed

ALMOST simultaneously with this move against Protestant independence, came smashing attacks upon the Bavarian Catholic people's party, and the nationalist party's aggressive organizations, the Steel Helmets, the "fighting rings," the Young German order, the Werewolves, and other minor political and youth organizations. The avowed purpose is to purge these groups of their Marxist elements and to incorporate the remainder into the semi-military nazi forces. An excuse is furnished, especially in the south, by the alleged necessity of fighting the anti-nazi movement in Austria. Whether there is anything more than an excuse in that or not, the obvious policy is to destroy all opposing and competing groups and to simplify the political structure of Germany by having a single party under the absolute control of a single head—Hitler. A year ago, when Hitler was declaring that he con-

templated nothing so revolutionary as the fascist march on Rome and that he wanted only such a position as he could win in a fair and free election, The Christian Century remarked that this might be magnificent but it was not fascism; that fascism should be made of sterner stuff. So, it seems, it was. Hitler has come to feel that way about it himself. It does not follow, because the Hitler program involves the reversal of the whole procedure of a modern democratic state, that it is doomed to speedy collapse. Mussolini's autocracy has lasted ten years. But Hitler will increase his chances of relative permanence if he will learn, as Mussolini did, that religion will be more useful to him if he will woo the churches instead of clubbing them, even if, again like Mussolini, his wooing sometimes exhibits features of the caveman's technique. Churches are always patriotic when they are given half a chance. Oftener than not, they are too uncritically patriotic. But no church that has vigor enough to be worth anything as an ally will submit to being administered as a minor department of the state.

Relation of Church and State Must be Studied

EVERYWHERE throughout the Christian world, the question of the relation of the church to the state has risen in new forms and has gained an importance which it has not had for years. Germany has it in this nazi campaign to make the church a subordinate branch of the government and to command its support for the unchristian policy of promoting a spurious racial unity, in the interest of a narrow and inflamed nationalism, by the suppression of the Jews. Italy has it in the fascist policy of employing the Catholic tradition and the prestige of the vatican as a cement of national unity and a stimulus to national morale; and beneath the modus vivendi which came with restoration of the pope's temporal sovereignty over a tiny state, there lies the unsolved problem of education and the conflicting claims to control over the youth. That same tension may soon come to a head in Germany, as indicated by the Catholic hierarchy's prompt challenge of Hitler's announcement that the youth belongs to the state and must be reared primarily for the state and not for the church. Russia has the problem in the avowed hostility of the state to all religion. Spain and Mexico have it in acute and aggravated forms. The United States has it in the intolerable implications of the supreme court's decision, in the Macintosh case, that the state has a right to demand a loyalty upon which the conscience of the individual can impose no limits and in relation to which his conviction as to the will of God must be treated as the subterfuge of a coward; and in the church's awakening consciousness of a responsibility for the social and economic order the laws of which, of necessity, must be the laws of the state. The whole world has it in the realization that international relations, though they must be determined by civil governments, cannot escape the scrutiny of those who are more concerned with ethics than with diplomacy. There is no ready made answer to all the questions that rise, but the general question within which these are all particulars is: What is the rightful relation of the church to the state in the modern world? That question will have to be faced with more deliberate and dispassionate study than it has ever yet received.

American Economic Policy Takes Definite Form

AMERICA'S policy for getting the world's industry off of the dead center on which it has been stalled has taken more definite form during the past week of the London conference, thanks to a clear-cut statement of the program to which the President intends to adhere, and the tension seems to have measurably relaxed. Three explicit propositions have been stated by the American delegation. The dollar will not be stabilized while the conference is in progress. It is proposed that agreements be entered into for the scaling down of tariffs and the removal of trade barriers. And the nations are invited to consider a plan for concerted action in the expansion of credit and in large expenditures for public works to relieve unemployment in the several countries. In this program, the dictum which the French had been reiterating as though it were an axiom requiring no proof, that nothing could be accomplished until the dollar was given a fixed value in terms of the franc and the pound, has been set aside as it deserved to be. There was nothing back of it except self-interest, and not a far-seeing self-interest. World trade will be stimulated by a level of American prices above the panic levels that have prevailed more than it would be by a dear dollar and cheap commodities. In suggesting that the European countries also attempt to relieve their internal conditions by raising their price levels, and that the channels of international trade be cleared of some of the present obstructions, the President has given the most effective answer to the criticism that America was not willing to cooperate for world recovery. And as for the war debts, the debtor governments which want to negotiate have been invited to do so, and those which prefer to repudiate can scarcely claim that they are being sunk by the weight of obligations which they do not meet even when they have the money in the bank.

Scientists are Quite Sure of Themselves

SCIENCE occupied the foreground and most of the middle distance in Chicago when thirteen thousand savants assembled for a meeting of the American association for the advancement of science. It is difficult to digest the multiplicity of sessions and addresses into a brief statement of results, but one fact, at last, stands out in bold relief. The scientists are tremendously confident that they are hot on the trail of discoveries of stupendous importance. Some of them are quoted—perhaps not with scientific ac-

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curacy—as predicting the imminent arrival of a golden age of knowledge, power and happiness. Some of the more striking details in the catalogue of achievements recently made or about to be made are: the release of energy by breaking down the atomic nucleus (still rather speculative, we should say); further penetration into remote reaches of the universe by the new 120-inch telescope at Mt. Wilson, to be followed by a 200-inch reflector; advance in the understanding and treatment of heart disease and cancer, including the application of mathematical methods to medicine and surgery "making them less a matter of guesswork" (also desirable but dubious); new methods of testing intelligence and controlling mental and bodily behavior; a broader view of the evolutionary process through genetics and anthropology; further internationalization of science; and a psycho-mathematical analysis of personality—this was the announcement of Dr. Charles E. Spearman of London—in terms of two basic elements: "G," the basic quality of intelligence, and "W," the basic quality of character. We may hear a good deal more about this last novelty. Who will not eagerly look forward to the isolation of the specific physical structure which determines character? The psychologists who are devoted to the study of the mechanism of the brain took pride in announcing that "the human brain is the most complicated piece of physical apparatus known to science," but they have no doubt about soon learning how to make the necessary repairs and adjustments in its cells and telephone circuits—estimated to number something like the 350th power of ten. Since they are so many as that, it might seem that thought is scarcely simplified by reducing it to such a mechanism.

The Industrial Czar Feels His Way

BY way of contrast with the sublime assurance with which the scientists face the problems of the super-galaxies and the sub-atomic nuclei and everything between, one finds the new administrator of the industrial recovery act, Mr. Hugh S. Johnson, rather hesitant about claiming to know just what he is going to do or what will happen when he does it. He is not what one would call a diffident person, and even the complicated structure of our industrial system has fewer moving parts than the "brain machine" as described, for example, by Professor C. Judson Herrick. Still, Mr. Johnson is not disposed to make rash promises. "This is something that's never been done before, never been tried anywhere," he says, speaking of the project of getting the industries to set up standards of fair competition and just wages and conditions of work and then making them live up to them. "We've simply got to fumble into this thing. How it's going to work out, where it's going, I don't want to say. Maybe a snag somewhere along the line. We may stub our toes, but we're going to make a stab at it." Part of this is a wise discounting of failures and criticisms in advance. Part of it is a reflection of what is now the very evident fact that none of our experts in industry and economics is as expert as might be desired. To say that economics is not a science might precipitate an acrimonious argument. We refrain from saying it. But in the present state of the world's economic life the experts in this field are in about the position that a health department would be in if a terrific epidemic broke out after the department had been in absolute control for a long series of years. We can wish Mr. Johnson well in his adventure of industrial control, and we must wish him well, for we are all passengers in the boat which he is piloting, and we think none the worse of him for not claiming to know the exact location of every rock and shoal and to be able to see through the fog like plate glass.

What Shall The New Graduates Do?

NO statistics need be summoned to prove that this year's college graduates are in a tight spot. Part of the problem of unemployment arises from the fact that thousands of youths are coming to working years without being able to find an opportunity to work, and that a large fraction of these recruits to the army of the unemployed are young men and women who have been laboriously and expensively trained for the service that they have no chance to render. Mr. O'Connor, controller of the currency, told a graduating class the other day that the world needs college trained men as never before. So it does, doubtless. But it is one thing for the world to need trained men, and another thing for a trained man to find a job that needs him. The increase in the number of students who have gone on into graduate work after finishing their college courses has been the direct result of their inability to find remunerative employment. Parents or institutions have subsidized them to study because there was nothing else for them to do. Viewing their cases individually, this seems to be only postponing the evil day. But taking them all together, it may be something more than that. If the age of entering industry were raised and the age of retiring from it were lowered, it would obviously bring the number of workers nearer to the number of jobs. But neither of these things can be done unless some provision can be made for the maintenance of these young and old who are thus removed from the pay-rolls—and especially of the old. Another commencement orator advised the new graduates to give consideration to the reforestation camps. Many colleges show a larger percentage of graduates preparing for the professions. But for all these partial answers, it is still largely an unanswered question. What *shall* the new graduates do?

Sixteen States Have Voted for Repeal

CALIFORNIA and West Virginia have been added to the list of states that have ratified the repeal amendment, bringing the number to sixteen out of the

necessary thirty-six. The week before, Iowa, Massachusetts and New Hampshire joined the ranks. From the overwhelming majorities for repeal, one might almost believe that there was something in the familiar statement that nobody really wants prohibition except the bootleggers. But that can't be true either. Surely there are more bootleggers! And besides, one of the most sweeping local victories for repeal in Iowa (403 to 11) was in the town of Templeton, the home of Templeton rye and the bootleg capital of that state. No, the real trouble is twofold: the drys have lost heart, and everybody is so anxious to "support the President" in his measures for economic recovery that only the bravest dare to maintain an adverse opinion.

The Regimentation Bogey

NOW THAT the outlines of the new deal vaguely promised by Mr. Roosevelt in his campaign last year have taken on somewhat definite form in the unprecedented body of legislation passed at the extra session of congress, the press and the commencement orators are voicing their fear that we are being led into a regimented society in which individual initiative will have no place. This is the most popular criticism leveled against the new powers given to the executive to regulate prices of agricultural products by coordinating the two functions of production and processing and to reinforce the codes and standards of industry and labor by federal authority.

There can be no doubt that a new philosophy both of government and of economics is taking form at Washington. It is a philosophy of whose outline Mr. Roosevelt gave no hint when he was a candidate. Had he done so the campaign would have been vastly enlivened. Possibly Mr. Roosevelt might not have been elected. Again, possibly, his majority might have been even more overwhelming than it was. Whether as a candidate he carried his philosophy in the back of his head and was guided by shrewd political motives in keeping it there, or whether it emerged in his own thought only when he confronted the catastrophic condition to which business and finance had sunk on the very day he took office, the public does not know. And it matters little now. The fact is that the new President has brought a new theory and a new policy into being which is intended radically to alter American life in its political, industrial and financial aspects.

The essence of Mr. Roosevelt's policy is the abrogation of the theory of free competition for business, the abandonment of the laissez faire theory of the relation of government to business, and the adoption of the theory that the supreme function of government is to act as an umpire with authority to see that the play of the profit motive shall be regulated in the interest of the people as a whole. Private profit is not to be eradicated, nor is its legitimacy challenged in the new philosophy, but its operation henceforth must be subordinated to the welfare of the whole community.

In giving hearty support to this Rooseveltian philosophy one need not—and The Christian Century does not—subscribe to it as a finality. The profit motive cannot be effectually regulated. It will upset the best laid plans of statesmen. It will corrupt the best bureaus set up to administer it. It will get out of hand in innumerable and incalculable ways. But it is a reasonable expectation that the very attempt to regulate the profit motive, and the recognition, at last, that the capitalistic system is vicious and impossible when left to operate by its own inherent nature, will open the way for a still better economy in which all may share with real equality of opportunity. Meanwhile, it is also reasonable to expect that a considerable degree of recovery may be achieved by subjecting capitalism to plan and law.

Looking forward to the operation of the measures of control which have been put in the President's power, the stock objection is that we are in for a system of regimentation, that the "rugged individualism" which "has made this country great" will pass and the opportunities traditionally open to men with ideas and vigor will be so hedged about that initiative will be strangled. Before anyone takes this apprehension too seriously it is well to consider the degree of regimentation that exists in our present capitalistic order. It is difficult to imagine a more highly regimented scheme than that under which our economy now operates.

The effect of the concentration of business in the control of a relatively few huge corporations has been to shrink the whole national economy into a highly regimented system. Except for the conspicuous man of wealth and privileged position, the great masses of our people are compelled to accept whatever work and status this system affords. For the college graduate and the white collar worker, the skilled and the common laborer, the vaunted freedom of initiative has been so hedged about that each takes what he can get in the way of a job and makes the best of it. It is a sheer fiction that we have freedom of initiative now. The fiction is a survival from the era of free land and small businesses. That day has gone forever, and with it the "rugged individualism" which characterized it.

The only aspect of modern business which answers to the old order is the realm of finance, where geniuses of the Insull, Morgan, Van Sweringen, Mitchell type have indeed been able to build vast fortunes for themselves, not by creating wealth, but by manipulating the paper symbols of other people's wealth so as to concentrate its control in their own hands. But by and large, our society has plainly passed out of the individualistic stage. Its opportunities have been crystalized in a vast going concern in which 999 workers out of every thousand feel themselves fortunate if they can only find a modest foothold for themselves. The sense of dependence upon the system, of fluttering hope that a place may be found in the system where they can make a livelihood, is the characteristic and universal feeling of every young man as he finds himself thrust out upon his own responsibility.

The doleful forecasters of regimentation will do

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well to reflect on the degree of regimentation which we now have and then consider wherein regimentation under the Rooseveltian order will differ from it. The difference will not be quantitative—more than we have now—but qualitative—in the interest of the whole people rather than in the interest of the few. Under the new economy there will be regimentation, but it will be a regimentation determined by social need, not by private or corporate greed. And it will inhere in a system that is flexible and changeable in response to the will and requirement of the people themselves, in contrast to the present system which has become hard and inflexible by the untrammeled exercise of the sacred right of private profit.

The government is the people's instrument. In so far as government regulates business, it is the people themselves who regulate it. This at least is true of the American scene up to date, where our government is still democratic as compared with the governments of Russia, Italy and Germany, where dictatorships exist. Mr. Roosevelt is no dictator. Congress has not made way for fascism. The revolutionary body of legislation passed by the recent session of congress was passed under the "dictatorship" of public opinion which backed the President's proposals and made him for the present emergency a national manager (analogous to the function of city manager), with power to organize our whole national economy in the interest of the people themselves.

But even so, the concept of regimentation under such a system of social management is destined to undergo great change. We are entering a new cultural era. In the era that is passing the economic aspect of our culture has overshadowed all else. The making of a livelihood, the creation of material wealth, the ambition for power through the ownership of the means of wealth—these economic functions have occupied nineteen-twentieths of our lives. Our social order has been grounded upon the presupposition that economic work to produce material goods was of unlimited value to the community. No man could work too much or produce too much. We lived in an economy of scarcity.

But science and the machine have brought us to the threshold of an economy of plenty. We have enough and to spare. We are only now opening our eyes to this fact. Its implications are multifarious and incalculable. But one thing is sure, and it enters into the Roosevelt philosophy of the new era, namely, that men and women will not need to do so much economic work in the future as in the past. This fact is basic in the policy announced by General Hugh S. Johnson, Mr. Roosevelt's appointee to administer the new industrial recovery laws. He proposes reduction of hours and increased pay in all industries! He would distribute the work so as to take in the unemployed, and increase the wages so that each worker would have buying power sufficient to purchase his fair share of the products of other workers. This is indeed a new era! Capitalism will hardly know itself when it looks into the mirror of such an economic order.

This means, obviously, that the fear of regimentation is a sheer bogey. Even taking it at its worst, a worker could afford to be "regimented" for five or six hours of the day, if thereby he would be wholly independent for the rest of the day. An American economist has estimated that the basic necessities of life—not luxuries, but living necessities—for the entire American population could be provided under current conditions of mass production by a continuous labor force consisting of every man and woman between the ages of eighteen and twenty-six. Eight years out of the lifetime of each citizen will keep the world going in respect to the basic requirements of living! This is a vivid measurement of the conditions of the new era at whose threshold we stand.

Some years ago, Professor James, not then dreaming of any other than an economy of scarcity, proposed as a moral equivalent of war that the state should conscript every youth at a certain age and set him for one year doing the unattractive work now done by the submerged and underprivileged classes of society. His purpose was thereby to free the submerged classes and bring in a class-less society of equal opportunity for all. The possibilities which we today envisage are far richer than Professor James could have foreseen, and the practicability of some form of economic conscription in the interest of social welfare is not now so remote as when he wrote. Millions of youth submit to regimentation in high school and college for eight years. As their contribution to the basic necessities of society it is reasonable, yes and inspiring, to conceive of their accepting joyously not merely a regimentation but a conscription for eight years of economic service from which they would "graduate' into a lifetime of freedom to follow the bent of their creative impulses and ambitions.

Such suggestions are not put forward as economic plans or systems. We are only proposing ways in which to measure the new problem which the world faces, and to aid in visualizing the enormous possibilities of human development which open before us in a world of plenty brought into being by science and machinery. In the presence of these new conditions the whole body of economic thought will have to be changed. Our theories of economics have all been based upon the presupposition that economic interests fill practically the whole of man's horizon. Every other interest is marginal, an avocation, a by-product, a kind of escape from the inexorable economic. But the developments of science and technique make clear that the economic is destined to fill a perennially diminishing area in human life.

The plausibility of the Marxian doctrine of economic determinism is therefore bound to vanish. It was a passing theory, applicable in an economy of scarcity, but not applicable in an economy of science and abundance. Man, instead of being the victim of economic necessity, will some day build the house of the spirit upon the mudsill of a controlled economic life. Years, no doubt, must pass before that dream comes true. The old order has broken down only part-

ly because it was bad and unjust, not wholly for that reason. It has broken down because human genius has enlarged man's powers so that the old forms and instruments are inadequate for their expression. The new order will be for man—not the "economic man," but man the living soul.

Notes From A Berlin Diary

[EDITORIAL CORRESPONDENCE]

THE MODERN Germans may not be getting bread but they are getting their fill of circuses. Hardly an hour passes but some band is marching down "Unter den Linden." These little parades are of course nothing compared to the tremendous spectacle of the May day celebration at which for the first time in history a million people were brought together for one public function. Dr. Goebbels is a veritable genius of propaganda. The parades to which I refer are for all sorts of purposes. Yesterday the marines marched down the avenue in commemoration of the battle of Skaggerak, which the Germans as well as the English claim to have won. The fact that the "victory" is commemorated these many years after the war was lost proves how seriously the Germans feel the loss of the war. That must always be taken into consideration in explaining their present psychology, not to say psychosis. Sometimes it is merely a division of the Stahlhelm or Sturmabteilung (storm troops) which is marching on the streets. Since the one is the private army of the nationalists and the other of the nazis, there is still keen rivalry between them, even though the leader of the Stahlhelm ostensibly placed his army under the command of Hitler in order to prevent it from being proscribed. Sometimes it is merely a youth group which is marching behind a band.

In today's "Berliner Tageblatt" a long article appears on Roosevelt's economic policies. German papers usually bring only very brief news on foreign affairs. Their news about anything is very brief. Most of their pages are devoted to editorials. I think their interest in Roosevelt is significant, for the similarity between Roosevelt's and Hitler's economic policies is striking. Both of them have provided reclamation services and public works programs for absorbing the unemployed. Both are helping the farmers through subsidies and through reduction of interest charges. In both policies the state achieves ever wider control over economic life. The politics in both cases is ambiguous, so that one is not certain whether their chief concern is to save capitalism or to alter it in the interest of its greater service to the poorer middle classes. The little man, not the plutocrat or aristocrat, nor yet the industrial worker, but the impoverished middle class man, is the chief support of both movements.

There are of course as great differences between them as similarities. There is an intensity of political feeling behind what is being done in Germany which we in America do not know; and nothing among us compares with the military support of a political program which Hitler's private army gives him. These differences can be largely explained by the fact that the capitalistic social order was much further in the process of disintegration in Germany than in our country.

The proof that the Hitler regime can not be stabilized upon its present basis is given by the vehemence with which both reactionary and radical sentiments are expressed in it. A part of the movement regards itself as a guarantee against a socialistic revolution. Another part thinks of itself as the guarantee of a socialistic revolution. Men like Schacht, Hugenberg and Goehring are typical of the reactionary tendencies, only the latter of whom is in the nazi party itself. The storm troopers themselves are, however, radical on the whole and are dreaming of the revolution which is yet to come. One of the most brilliant books which has come out of the present political movement is that by Juenger, entitled "Der Arbeiter, Herrschaft und Gestalt." Juenger follows Spengler in many ways. Only he glories in what Spengler deprecates, namely, the fact that in a technical age the man who runs the machine controls the significant power in the hour of crisis and therefore can count on ultimately making his will prevail.

It is difficult for an outsider to arrive at fair judgments in all this confusion. The church conflict seems to me to be a clear case of honest Christians trying to save the church from political enthusiasts who want to subordinate the church completely to the state. Furthermore, the "German Christians" who are behind the nazi program are so impossible in their anti-semitism that my sympathies are naturally with the more Lutheran church leaders. Yet I have friends whose judgment I trust who think that the people who are trying to keep the church free of politics are on the whole those who have made the church a reactionary institution in Germany, and that in the ranks of the "German Christians" are many young men who are honestly anxious to establish the church again in the life of labor. I can not arrive at a conclusive judgment between these conflicting claims.

Even the friends of the present regime admit that the political leaders which it has thrown up are none too intelligent. They are all in some way or other demagogues who owe their eminence to their power with the mob. Their ignorance is particularly obvious and dangerous in the field of foreign relations. They had the very simple idea that they would form a union with England and Italy to destroy the hegemony of France in Europe. Since Mussolini fears their designs on Austria, and England—particularly tory England—is closer to France than ever, their idea was much too simple. Now that the facts fail to support their theory, they don't know what to do in international affairs. Even if they were wiser than they are they could not do very much. The power of

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French arms is against them. They have promised the Germans "freedom and bread." It will be some time before the Germans have either. Of course the nazis are not the only political party which can not fulfil its election promises. But no party has ever made promises quite so fervently or has been as fervently believed. REINHOLD NIEBUHR.

The Fellowship of Faiths

FOLLOWING is a letter received by the editor of The Christian Century, signed by Bishop Francis J. McConnell, and the editor's reply.

My dear Doctor Morrison:

Will you accept this cordial invitation to address the World Fellowship of Faiths, at Chicago,—preferably during the culminating convention period, August 27 to September 17, but, really, at almost any time which suits your convenience between July and November, while the World's Fair is open?

More than one hundred eminent speakers have agreed to come, from many countries—not only "Religious" leaders but men and women of many "Faiths"—seeking spiritual solutions for such Present Problems as "Poverty-Amidst-Plenty," "Unemployment," "Racial and Religious Persecution," "Youth and the Future," "Men and Machines," "Fear," "Disarmament," "War."

His Holiness Jagadguru Shri Shankaracharya is bringing twenty Hindu priests—to assist in his daily obligatory religious ceremonies. For 1100 years the Head of this orthodox Hindu Seat (ranking as a Sovereign State) has never left India. Sadhu Vaswani, also coming from India, is said to rank next to Mahatma Gandhi in spiritual leadership.

His Highness Maharaja Gaekwar of Baroda, Raja Jai Prithvi Bahadur Singh (Humanist), K. Natarajan (Brahmo), Dr. Zakir Husain (Moslem), Dr. Pardaman Singh Grewal (Sikh), Champat Rai Jain (Jain), Thondaman Arachchigo Lakshman Rajaguru Seneviratne (Buddhist),—are among the very distingushed personages who are coming from foreign lands.

Senator Arthur Capper, Governor Gifford Pinchot, Professor John Dewey, Bishop James E. Freeman, Edward Howard Griggs, John Haynes Holmes, Rabbi Stephen S. Wise, Mrs. Percy V. Pennybacker, Justice Florence Allen, Ambassador Sao-ke Sze, Bishop Frederick B. Fisher, Roscoe Pound, Rufus Jones—are among the many eminent speakers coming from all parts of America.

If you accept our invitation to participate in this "Epoch Making Congress" will you please suggest two or three alternative dates for your address? Will you also tell us, please, upon what Problem or Problems your remarks will be focussed? (You need not limit yourself to the eighteen Problems listed on page 4 of this letter.) For the National Committee,

FRANCIS J. MCCONNELL
NATIONAL CHAIRMAN

MR. MORRISON'S REPLY

Dear Bishop McConnell:

I have a letter bearing your signature asking me to speak at some session of the "World Fellowship of Faiths" during the World's Fair. I feel honored to take my humble part in any enterprise of which you are the leader, and I only hesitate to accept this invitation until you advise me in a truly authentic letter that this project has been thoroughly looked into by you, that its various aspects meet with your understanding approval, that the hundreds, not to say thousands, of invitations like the one I am now acknowledging sent to great lists of ministers, teachers and publicists, are really *your* invitation, that the representations concerning the projected "congress" made in a sequence of letters and circulars bearing your name are really your representations—in a word, that you are personally and responsibly giving your constructive thought and labor, as well as your approval of the work of other representatives, toward realizing the aims of this gathering.

I hesitate to accept this invitation because I am suspicious that you do not even know that you are inviting me! If I could be assured on that one point, and also on the question of your responsible and creative connection with the project, it would be a sufficient assurance upon which to base my hearty acceptance. May I be somewhat more specific?

Did you compose the third and fourth paragraphs in the letter I have just received?

Were you the author of previous communications bearing your name and describing the forthcoming "congress" as "the outstanding event of the century," and in other grandiose language?

Do you not think that the general impression made by the circulars and letters bearing your name is that this project is officially connected with the World's Fair as was the Parliament of Religions in 1893. I note that you are quoted as saying that the World Fellowship of Faiths "will differ from the Parliament of Religions in two vital ways which correspond to the progress of world thought during the past forty years. The first difference is that instead of a parade of rival religions, all faiths will be challenged to manifest or apply their religion by helping to solve the urgent problems which impede man's progress. The second difference is that the word 'Faith' is understood to include, not all religions, but all types of spiritual consciousness . . . etc." I cannot help being suspicious that you did not say this, for you surely would have added a third point of difference (even if it be allowed that the two named are real points of difference), namely, that the Parliament of Religions was an integral part of the 1893 World's Fair, while the "Fellowship of Faiths" has no connection with the present Fair whatever. I have received letters from ministers and other public men throughout the country, referring with natural pride to the fact that you had asked them to "speak at the World's Fair." It is evident that these men take certain references which bear your signature (for example, that the Fellowship of Faiths "will continue, during The Century of Progress, the great traditions of the World's Parliament of Religion . . . in 1893"), as implying that this project is related to the present Fair as the Parliament was to the old. I cannot believe that you are cognizant of this.

Have you assured yourself of the adequacy of the arrangements being made by a project which claims for itself the dignity of "continuing the tradition" of the Parliament of Religions?

Have you assurances that funds are available to sustain the project? To mention only one matter specifically, do you know where the money is to come from to bring "His Holiness" and his twenty Hindu priests who are to "assist him in his daily obligatory religious ceremonies" from India to this country, and to maintain them while here?

Can you inform me of any representative body of ministers, churches, or other organized religious leadership that has given its endorsement to the Chicago "congress"? I know of none. Of course, the lack of such an endorsement may be without significance; but we are accustomed to associate your name with organizational cooperation, and its apparent absence in this case makes me wonder whether your mind and labor are really behind this enterprise, or merely your name. For example, I have seen letters of introduction, bearing your signature, whose carrier confesses that you did not know him personally. I wonder how far this use of your rubber-stamp signature may have gone?

Shall I assume, also, that you have investigated the incorporated management of this project, and that you are fully satisfied with it and have no serious apprehensions as to the possibilities of control and exploitation with which it will be invested should the projected "congress" create publicity capital for the continued operations of the incorporated management.

I raise these considerations in connection with the invitation which lies before me, not with any purpose to obstruct plans already made, but solely to assure myself that the enterprise should have my support. If I can be assured that these considerations have been duly and reasonably weighed by you, and that the project really has your approval and your constructive backing, I shall feel that it ought to have my support and I will be glad to accept the invitation. Very sincerely yours,

CHARLES CLAYTON MORRISON

Missions—As Is!

By Pearl Taylor Sarvis

WHEN Aileen Fostor graduated from college, Professor Martin of the sociology department in which she had taken her major remonstrated seriously with her over her decision to go to China in mission work.

"I had counted on you for social work at home," he said. "It's years since we graduated anyone with the aptitude for it that you have. I can get you a fellowship at the University of C. graduate school for social work next year, and there's no reason why you shouldn't keep it until you've taken your Ph.D. Then there's no end of fine opportunities for you."

Aileen shook her head. "I'd love to do it, but it is decided. If America needs me, China needs me ten times worse. And right away. They must have a worker at once for the institutional church in N. I wish I could stay on that fellowship at least one year for some more training, but if I do, someone else will be sent to this job. Do get the scholarship for Esther Price, Dr. Martin. She wants to go into social work at home."

Dr. Martin shook his head. "She's a good student, but she hasn't the inborn gift you have," he said.

"Well, I guess China needs all the gifts I have," Aileen told him.

She sailed for China that fall, and her friend Esther went to the graduate school. Aileen was put to work at once on a dozen jobs that a new person can do to spare old workers for more important things, and got her language study as she could. Three years later, the same spring that Esther took her Ph.D. in C, Aileen passed her third year examinations in language study and felt that she was at last ready to drop her role of Jack-of-all-trades and begin to be a specialist.

The Mission Staff

But she soon discovered that there were no specialists in her mission. Even the doctors, who were the best trained men for their professions, had to bear their share of mission administrative duties and general work. The mission had one very overworked executive secretary who did his work without even the help of a stenographer and to avoid ever being called a bishop made a mission coolie of himself. Aileen's senior colleague, who had a good executive head and who had been many years in China, was at this time a member of thirteen more or less permanent committees and boards in mission and union work. These took her away from the station a good deal, and Aileen found herself assuming more and more of such of the work of their plant as she could do, at the sacrifice of the special work she had come out to do.

That winter came one of the worst famines they had had in her part of China, and the city was full of refugees, shivering in their miserable villages of mat huts built in the lee of the city wall, begging in the streets. When Aileen first heard of the plan of the church with which she was connected to open a soup kitchen for the mat-hut village nearest her, she protested that that was no way to deal constructively and permanently with the situation. "It's like starting out after a totally unnecessary railway wreck involving hundreds of people with a bottle of iodine and a roll of bandages for the wounded." Her colleague answered tersely: "If I didn't own the railroad and had no influence with the company or with the press and if I did have a bottle of iodine and a roll of bandages, I'd go and use them as far as they went."

Orphans Are Put in the Budget

The missions worked all winter in the refugee camps, giving medical aid and food and raising money to buy seed for planting when spring came and the people started back to their fields. There was an epidemic of typhus during the winter and many died—including one American nurse who contracted it from her patients. The refugee camps were full of orphaned children who got sadly left out in the grim struggle for existence that went on among the refugees that winter. Aileen began to bring them in, one, two or three at a time, and make place for them in the already overcrowded quarters of the little school in their compound. By spring she found she had collected more than twenty of these children and that, as the refugees returned home, they were left permanently on her hands. She had no mission funds with which to feed and clothe them, and raised the money from friends in America to supplement contributions from her own slender purse. She gave up her summer holiday in the mountains because the extra expense it involved would feed her orphans all summer.

At the mission meeting that fall she succeeded in getting an appropriation for the orphans put into the budget. She was as modest about it as possible, asking only enough for rent for an empty Chinese house across the street, the salary of a matron and an extra teacher necessitated by their presence in the small school, and a monthly allowance for food and clothes. The mission cut her estimate twenty-five per cent and sent the budget home. The home board cut the whole China budget fifteen per cent and sent it back. Since Aileen's project was a new one and the mission was hard put to it to maintain work already started, it had to bear more than its proportion of the cut and she found herself with less than half of the original sum asked to open her orphanage.

Discouraged about doing anything adequate with the amount in hand, she decided to investigate the possibilities of putting the children into an orphanage across the city which had been established four hundred years before by a pious Buddhist merchant to buy benefits for his soul on his after-death pilgrimage. Its foundation was a rich one; it should be able to care for her score of nurslings handsomely. She came

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back from her investigation sick at heart. Where the money from the rents of the buildings and lands went she knew not—certainly not to the half-starved, ragged, unclean children that filled the crowded, ugly courts, the dark and ill-smelling rooms of the great buildings in the compound of the Orphanage of Benevolent Compassion. She suspected that a great deal of it went to the fat, well-clothed attendants gambling in the gate-house when she went in, and more to their absentee employers. No school, no directed activity, no trades or vocations being taught, children growing up in idleness and viciousness. The amah in charge of the nursery told her that not more than two out of ten of the babies survived their first year. She was glad.

She went to work with the funds in hand. She had to rent a much smaller house, but it was clean and light. There were only three rooms—one in which the girls slept, one for the boys, and the living-room between. Instead of an educated woman as matron she had to take one of the amah type, but she looked until she found one who was both kind and intelligent. She moved the children in with a sharp realization of the deficiencies of her plant, but the children themselves were delighted. They had never had such a luxurious home. The neighborhood women came in groups to look it over. Some of them went away grumbling because "country orphans" had better than their own children; but many went away with new ideas about the care of children.

In spite of all her efforts to keep down numbers Aileen found her orphanage growing steadily. Now it was the orphaned children of a Christian family, now it was a baby left on the doorstep. Then a little ragamuffin was brought in by the neighbors, and afterwards a shivering child came of his own accord. She felt it wicked to crowd her children more—and not to have better food, more toys and books and a playground for them to play—but as long as they had so infinitely much more than these applicants, what could she do?

Plans for an Orphanage

Her furlough year was at hand. She was going home to ask the board personally for funds to build a proper orphanage for her children. But first she brought her plans to the annual mission meeting to ask their approval. They included the purchase of a piece of land, well-situated and with a few trees already growing, plans for several cottages, a small infirmary, a playground, a model nursery for the babies, a kindergarten, a small manual arts building. The mission listened in respectful silence—and then asked what the estimated cost of such a plant would be. Aileen named the lowest possible figure.

They adjourned for lunch, and at the afternoon meeting several were ready with questions: The mission treasurer—what did she think of the chances of adding such a sum as that to a budget already sure to be cut by the home board? A missionary in charge of country work—did she know the amount she asked for would build fifty new country school houses every one of which would accommodate as many children as her orphanage would hold? One of the doctors—did she know he had been asking practically that same amount for ten years now for a building to house his women's and children's wards? Representatives of union institutions reminded her that the mission was not supplying its quota in them, and the principals of various schools told her how many scholarships could be given with the interest on that sum. Aileen was crushed, not so much with their cold-blooded attitude as with the thought that to have even the commonest decencies of life for her orphans meant the denial of rights as fundamental to hundreds of other needy children, so she said nothing. The mission ended by voting to allow her to ask the board for the grant. "Go to it," said the chairman of the meeting, "and I hope you'll have better luck than the rest of us have had."

As soon as Aileen got to America she went to the board rooms and laid her request before the officers there. They looked grave—told her they didn't see how it would be possible—with a fast mounting deficit. They had their next board meeting in August and Aileen traveled to it from a distance to lay her plans before it. The board was nearly half women, and the needs of orphans touched them. They cut the budget forty per cent, chose that section of the country where missionary giving was lowest, and gave Aileen permission to raise the money if she could.

Home on "Furlough"

She had planned to spend the year in graduate study in the same school of social welfare from which Esther had taken her degree. Now she planned to spend the fall quarter getting her money and go to school after Christmas. Christmas found the money only half raised, so with a wistful heart she postponed her study until spring. In February she found a wealthy and sentimental old woman who gave her the rest of the sum she needed, and in March she enrolled in school. One quarter's work to get caught up with the currents of thought and practice in her field. She planned to study the summer quarter too, but by June she was so tired out that her physician ordered her to rest if she expected to return to China in the fall.

She planned to spend part of the summer, however, visiting orphanages, collecting ideas on her own. Esther took her to "the best one I know anything about"—modern and up-to-the-minute in every respect. Beautiful stone cottages in English style, well-planned nursery and kindergarten furnished with the latest apparatus, well-equipped playground, trained housemothers on ample salary, expert field worker to look after the children when they had been adopted out and to investigate applicants. Aileen came away utterly discouraged. "If I could have just one of those buildings and its equipment I'd feel wickedly luxurious," she said. Esther loaded her down with the latest literature—monographs, studies, theses—on the subject of the care of dependent children. Aileen spent most of her time on shipboard digesting it, her heart growing heavier at every dose.

The building committee of the mission tried to help her plan a plant that would include cottages instead of one big building. At the estimates procured, it was impossible. They took it to the mission executive committee. The Chinese members of the committee were middle-class, China-educated, practical minded people. They had never seen a modern American orphanage. "Certainly a central building large enough to house a growing institution is much more economical," they said. Aileen explained to them the advantages of the cottage system. "But it would be a bad use of funds, when we have such need for money in every department of the work," they said. "Besides, we Chinese are used to living in large families. We can get along in large groups. You can put up a building with this sum of money that will take care of twice the number of children you have now and care for them all under much better conditions than those in which ninety-eight per cent of our church members bring up their families." The big building was erected.

Two years later there was a civil war again, and a new governor got the province of which Aileen's station was the capital city. He was one of the fast rising, more successful war-lords. His educated wife was greatly interested in philanthropy. She came of a wealthy Shanghai family and could add from her own resources to the fast growing fortune of her husband. She decided to build an orphanage in the city that would be modern in every respect.

An Overshadowing "Competitor"

She began by sending her nephew abroad to study orphanages. She employed returned students who had taken their Ph.D's in the field of social work to help her plan. In another two years the institution was complete. Its plant compared favorably with the best Aileen had visited in America—every essential was there. It opened with a three day dedication that cost a mint of money. Aileen herded her own orphans, now grown to the number of a hundred and fifty occupying a building designed for a hundred, through the beautiful plant with an envious heart.

Later she heard stories of the difficulties the governor's lady was having to staff her institution with trained and disinterested workers. It seemed that she and her husband had many "friends" who were anxious to fill just such posts as this plant offered. The American-trained college girl, Miss Fang, who was in charge of the girls' department and came frequently to talk her troubles over with Aileen, envied Aileen the free hand she had in handling her institution.

The next year a commission came out from America to make a scientific survey of mission work. The member especially charged with writing the report on social projects gave Aileen's orphanage a very bad one. "Not only is this institution under-equipped and understaffed and running along lines abandoned long ago by such institutions in the west, but there exists in the same city a thoroughly modern, well equipped and generously staffed orphanage run by the government; the mission orphanage is, in its inadequate way, duplicating the work of the government institution. My recommendation is that the orphans in this institution be turned over to the government orphanage and the plant given to the school, also insufficiently equipped, which it adjoins."

"If it is," sniffed Aileen, "I'm going home. It wouldn't be so bad for the boys, for they are trying to teach them trades over there—though how they'll get a boy raised in a place like that to try to earn his living in a trade in China is a question no one has answered me yet—but if the 'surveyor' had stayed in China long enough to find out the difference it makes in a girl's life here to marry into a Christian home rather than a non-Christian one, he'd have thought twice before he condemned my ninety-three girls to such a fate."

A New Governor

But before the board at home had a chance to act on the commission's report there was another civil war in the province and the governor was turned out bag and baggage. Within a month of the time of the arrival of the new governor Aileen came home one day to find Miss Fang in tears in her living room.

"Yes, of course I'm out of a job," the girl said, "along with everyone else who belonged to the former governor's regime. But it isn't that. It's the orphanage. If that were only going on, I'd take it as all in the game. But the new governor isn't interested—he's making a fortune, not spending one yet. He needs the buildings for his military headquarters and barracks, and he's taking them. Our lovely, modern buildings—full of his dirty soldiers! They have apprenticed out many of the big boys or enrolled them as soldiers and have middlemen busy getting the older girls engaged so they can be sent to their mothers-in-law. But there are fifty little ones, some of them that are handicapped in one way or another, to be provided for still. If you don't take them in here, they'll have to go to that horrible orphanage of Benevolent Compassion, and"—bursting into tears—"I just can't see that happen."

"O, you poor child," Aileen cried, "how horrible! All that fine plant—all the girls you are so interested in—that you had such plans for—even that brilliant Ko girl whom you planned to get to America somehow?"

"Already sent away to have a mother-in-law—a small shopkeeper's wife. It simply killed me .... You *must* take the rest."

"But O, my dear, what can I do? We have just been severely censured here for overcrowding, for even trying to run an orphanage with insufficient funds and equipment—what would they say if we took fifty more? Besides, I don't know where I could possibly put them. I really haven't enough room for those I have."

"Aren't you just finishing a new building? Most of these are girls and they could live in it."

"O, Miss Fang, that new building is my domestic science plant—a little cottage we are furnishing like a modest Chinese home in which the girls are going to learn to keep house. It's the dream of years come true—we do need it for that so badly."

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"Even badly enough to send these thirty-odd girls to the Benevolent Compassion place?" asked Miss Fang, her eyes full of tears.

Aileen's eyes filled with tears too. "What a hideous alternative!" she said. "Surely there must be some other way out."

Miss Fang shook her head. "No," she said, "it is only you missionaries who have any permanence, any security for your work. As long as our government is so unsettled, there's no use basing any plans on anything that is dependent on Chinese support. You don't realize how blessed your situation is. You may never have enough money to do things as you like, but at least your money always comes. And you can spend every cent of it for the thing it's sent for."

"I'm not at all sure of any of that," Aileen told her. "I've all but sold my soul for what money I've got. If you knew the hours and strength that I've put into letters home that never should have been written—letters full of harrowing stories I hated myself for retailing there, but which are the only kind that will open pocketbooks for me, it seems. And now, with scientific investigators and fact-finders turned loose on us in increasing hordes, looking at us through western eyes and comparing our poor little struggling institutions with the latest thing in western efficiency, I'm not at all sure that we're going to have anything left. I had a letter from my board this morning saying that the woman who is the main support of this orphanage is much disturbed over the report of this last commission, and gravely questions continuing its support. You see the man who investigated us recommended that we close up and turn our children over to you."

Miss Fang flushed and looked at the floor. "I know," she said in a low voice. "He talked to us about it, and we too thought—that is, the future looked so bright then—and—it does hurt us—we lose face to have foreigners doing these things for us—we agreed with him that that would be the thing to do. . . . Chinese youth is too optimistic. . . . But when a time like this comes, I don't care about face or anything else—only," she looked up with streaming eyes, "only for the lives of my children. Oh, you must forgive us and do something for them."

Aileen went to get her hat. "Come on," she said, "we'll go round up my orphanage committee and put the case before them. Two of the three of them are Chinese, so you know what they'll say. And if your place is closed, I guess the board won't dare close ours because of it. Maybe we can put the whole nursery over in the new building, and put the big girls in charge of it. They'd get that much home-training anyway."

The Imperiled Heritage of the English Reformation

By John Clarence Petrie

THE latest story I have heard illustrating the rapid adoption by Anglicans of Roman Catholic practices has for its setting a solemn function in the cathedral of one of the American cardinals. On this occasion it seems that a young thurifer who was a conscientious lad, trying his best to carry out his part in the church's ceremonies, met with an accident. At the close of a long procession the poor boy struck his censer against the gate of the altar rail and dumped the hot charcoal out onto the floor of the sanctuary. At once several acolytes leapt to his assistance and no harm was done. The unfortunate lad was deeply mortified for the rest of the service, for to add to his shame he had seen the eye of the cardinal upon him. Worse than that, as soon as the function was over the prelate summoned the boy to report to him in the vestry. Trembling in anticipation of a severe rebuke, containing perhaps with a sentence of suspension from his place as thurifer, he approached the dignitary.

"My boy," said his eminence in a not unkind voice, "what you have done is not in itself a serious offence. But it must not occur again; for if it did that young rector from St. Illumina's Episcopal church would think it a part of our ritual and begin having his thurifer dump the charcoal out on the sanctuary floor every Sunday morning."

That this story is not an outrageous libel on the Anglo-catholic movement all who have been close to that movement can vouch. Nor can there be any denying that the movement has now reached a stage where not only the letter but the very spirit of the reformation settlement is being violated by priests and bishops alike. Nor is the reason far to seek, for most Anglo-catholics are afflicted with an incurable inferiority complex: they are eternally afraid someone will think that they are Protestants, that their priests will be mistaken for Protestant ministers, that their organization itself will be taken for a mere "sect" rather than for one of the three surviving "branches" of the Body of Christ, that their "mass" will be identified with the merely memorial Lord's supper of the Protestant sectaries. I have known clergy who so hated the word "Protestant Episcopal" that they would tear the title page from the pew copies of the book of common prayer lest their people be reminded of the "unfortunate nomenclature" wished upon their organization in the heretical days of its early independence in America.

The reformation in England, as all readers of church

history know, was not intended to make a violent break with the past. Henry VIII was content to have part of the mass put into English, together with a simplification of services, the suppression of the religious orders and monasteries and whatever else strengthened the hands of Rome as against the crown. At his death more radical Protestantism came into power, with the revised services put out under Edward VI in the English tongue. Indeed the second prayer book of Edward was so distinctly Protestant in tone as to show a marked change in English worship and belief. But when the boy king died his work was undone by the return of England to Roman obedience under Mary the Catholic. At Mary's death Elizabeth chose to follow a moderate course and since her time England has remained outside the papal communion.

Middle of the Road Reformation

We may not like the middle of the road reformation that was followed pretty consistently by the makers of Anglicanism, but it was nevertheless a noble effort to preserve the essence of the old religion while removing the worst corruptions that had grown up around it in the centuries since Christ. For instance, the threefold ministry was not declared to be of divine necessity, but to have a history reaching back to the time of the apostles, and therefore worthy to be kept. As a matter of law and order in the church, none might exercise her ministry unless duly authorized by her. This gives forth no theory of the nature of holy orders. It offers nothing as to the validity of the Lutheran communion service. When Anglicans refuse to allow Presbyterian ministers to celebrate at their altars they do so in obedience to a rule of procedure in their church, not to a theory of orders.

The communion service itself was arranged so as to eliminate every item of the Roman Catholic sacrament cultus. Reservation was stopped, and when sick people wanted communion a service was provided for the patient's bedside. The presence of Christ in the act of eating the bread and drinking the wine was stated but left undefined, except that any magical change in the nature of the elements themselves was distinctly denied. The priest was ordered to break the bread so that the people might see and thus eliminate the magical features of the mass where, by whispering over the host, and by its elevation to the accompaniment of the bell, the people were taught to worship an ecclesiastical miracle.

Is it going too far to say that present day Anglo-catholic practice violates not only the letter but the spirit of the reformation in these matters? In regard to the ministry itself we find it stated in manuals published by high churchmen that Christ instituted a priesthood with a full monopoly over the sacraments. The test of being in the true church is possession by that church of the successors of the original priesthood. Presbyterians and Baptists and Methodists are not in that line and therefore their ministry is invalid—that is, their ministers cannot miraculously change bread and wine into the body and blood of Christ. Furthermore in Anglo-catholic churches today the bread is not broken plainly before the people's eyes but every detail of the Roman priest's gestures is copied exactly.

Anglican Distinctiveness

That there is something distinctive about the Episcopal communion office is to my mind to be taken for granted. One may go to the lowest church where no sort of doctrine of objective presence is taught and yet find the whole service conducted in an atmosphere of the presence of God that is not to be duplicated by other Protestant services. It is this undefined faith in the presence of Christ in the communion that seems to me to have been in the mind of the Anglican reformers —namely the steering between the superstition of transubstantiation and the memorial meal of the nonconformist Lord's supper. If there is anything that most of our churches need it is just such a service. At an early hour of the morning one could approach the altar to meet God. There is no sermon, no instruction, no organ, choir, or congregational singing—just worship in quiet. Our whole nation needs quiet moments like these to offset the noise and strain of our life.

Anglicanism without an *ex opere operato* interpretation of her ministry and sacraments might so well be the gathering point for church union and the restoration of worship. But the Anglo-catholics will have none of it. They detest their own brother Anglicans who cherish such moderate views; they look upon all movements to make Anglicanism hospitable to the non-conformist churches as "Pan-Protestantism." Hence it is that the violation of the spirit of their reformation is no mere battle inside the Anglican body! it is something that affects us all.

The Sacrifice of Simplicity

Many years ago the Abbé Duchesne when in England used to visit the little chapel of the Anglican Cowley monks at Oxford. The simple twofold daily offices of morning and evening prayer delighted his heart, fed up as he was by the florid, intricate, unliterary, superstitious breviary of his own church. Many a priest of the Roman church has told me of his wish that Rome would put the breviary into English and shorten the office. So notorious is the set of lessons read at the second nocturn of matins that it is common for Catholic priests to say, "He lies like the second nocturn." Back in the sixteenth century the Anglican reformers rebelled against the breviary and determined to reform it. They cut the offices from seven to two, put them in English, abolished all lessons except those from the Bible, made the psalter cover a month instead of a week, and arranged to have the entire Bible read through, the Old Testament once and the New Testament twice a year.

Today what do we see but those same Cowley monks whom Duchesne congratulated reading the breviary done into English! As for morning prayer, it is now shoved off to an hour when almost no one is in church and in its place is the mass. Furthermore at this

eleven o'clock mass, instead of the congregation going up in a body to receive the communion as was the intention of the early church, they are told that it is a sin to communicate without fasting and they are discouraged from communicating late. In other words the intention of the reformers that non-communicating attendance at mass should be eliminated has been violated. Strangely enough the work of Pius X in trying to eliminate this same abuse from the Roman church seems to have gone for naught with the Anglo-catholics.

Intelligent Worship

But the worst feature of the Anglo-catholic revolt is their complete nullification of the noble effort made by the founders to restore the church to the people. Roman authorities are hopelessly handicapped in their own efforts in this direction. For the last quarter-century Roman Catholics have done everything possible to get their people to follow the services of the church intelligently. Missals and other books are translated into English, lecture courses on the mass are given, together with stereopticon slides illustrating the positions and movements of the priest throughout the service. But at best what can be done, with the service in Latin and so intricate that the truth of what the preface to the English prayer book says is most evident, that it took longer to look up the office than to say it when found?

At one swoop the Anglican reformers did this whole task magnificently. The offices of morning and evening prayer and the communion service can be followed by anyone who can read English. But the modern Anglican despisers of all things Protestant, disregarding the futile efforts of Rome, are going back to the old abuses. No one in the pews can today follow the Anglo-catholic priest at the altar if he depends upon the official service book of his church, the book of common prayer. The priest will be using an "American Missal" or an "S S P P Missal" (named for the Society of SS. Peter and Paul, an extreme organization in London), with collects, epistles, and gospels not in the prayer book lifted bodily from the Roman missal; with graduals, offertories, secreta and post-communion collects, special prefationes and what not, all from the Latin missal, and usually read by the priest under his breath, not infrequently in Latin! And this is disguised as the priest's "private devotions" or as "enriching the liturgy."

What Anglicanism Might Mean to America

It is to weep! Beautiful church, with your marvelous liturgy, your ancient tradition, your magnificent heritage paid for by the blood of your martyrs! What might you mean to a soul-starved America! What might you mean to church unity! And your sons show their lack of confidence in you by borrowing the trappings of Rome! They show their lack of appreciation of your greatness by despising your dearly bought treasure!

Soul liberty, beauty of ritual, purity of doctrine, these have been the possession of the Anglican church; and these will be lost if her children go on despising this heritage. Perhaps when their liberty is gone, their magnificent prayer book superseded by the tinsel of the Roman missal, and their doctrine assimilated to the latest decree from the vatican, they will look back. And then the reformation will have to come all over again.

VERSE

The Remnant

YE have builded yourselves a city,
Ye have builded of stone and steel;
Ye have gazed far into the future,
Ye have wrought with prophetic zeal;
Your ships sail heavy-laden,
Your marts are living things;
In the bitter strife of your swarming life
Ye have raised up tyrant kings.

Ye have harnessed the steam and lightning,
Ye stretch your arms o'er the land,
Ye have tunneled the rock beneath you,
Your waters are iron-spanned;
With a lien on the world's abundance,
Ye struggle to sell and to buy,
And to east and west on a golden quest
Your faithful servants fly.

Ye have raised up a scornful priesthood
Whose prayer is a sneer and a laugh;
Ye have builded a temple to Mammon,
Ye worship the Golden Calf;
Ye have peopled a gay Gomorrah,
Conceived and reared in sin,
And a price ye pay to who will betray,
And a Judas is welcomed in.

Ye have turned from the God of your fathers,
Ye strain toward an empty goal,
Forsaking the ancient precepts,
Forgetting a man is a soul;
Ye have deemed your strength sufficient,
Ye say of your work, "It is well,"
But your souls are sold for the traitor gold
That paveth the road to Hell.

But still there worketh the leaven—
In the peace of an upper room
Still gather the righteous remnant
That will save your city from doom.
God spare the white-souled remnant,
With their faith in the things not seen,
Who toil and pray through the heat of the day
In the name of the Nazarene!

WALTER A. DYER

JULY SURVEY OF BOOKS

A French Scholar on Jesus

THE LIFE OF JESUS. *By Maurice Goguel. The Macmillan Company,* $6.00.

PROFESSOR Goguel, of the faculty of Liberal Protestant theology in Paris, is already favorably known to English readers through his "Jesus of Nazareth, Myth or History," which appeared in an English translation half a dozen years ago. In that volume he elaborately refuted the opinions of those who have denied that Jesus ever lived, and in the present book he offers a detailed and critical exposition of historical knowledge regarding the career and teaching of Jesus. The evolution of the early church's faith in Jesus subsequent to his crucifixion is reserved for treatment in a third volume still to be written.

While not denying the right of Christian faith to assert its beliefs about Jesus, for the moment the author is chiefly concerned with ascertaining matters of historic fact on the basis of a scientific examination of the extant sources of information. An account is given of the history of writing about Jesus, of the non-Christian sources of information, of the Pauline evidence, and of the character of the several gospels and the growth of gospel tradition. Three chapters are devoted, respectively, to problems and method, the chronology of the gospel narrative, and the length of Jesus' ministry. The youth of Jesus, his relations with John the Baptist, and the form of his teaching are treated in order.

These preliminary matters carry one through approximately half of the volume. Then follow the usual topical divisions into the early Galilean ministry, the crisis in Galilee, the Jerusalem ministry. The closing days of the ministry are discussed at greatest length, over two hundred pages being devoted to the story from the last supper to the crucifixion. A concluding chapter expounds with relative brevity (about thirty pages) the content of Jesus' teaching. A wealth of footnotes throughout the volume adds to its value as a work suited especially to the patient student in detailed research. It will be found particularly useful for purposes of orientation in the French and German literature of the subject. With English New Testament scholarship the author seems only slightly acquainted, and of American works apparently he knows practically nothing.

The methods employed and the conclusions reached will at once be recognized as those of the moderately liberal school of interpretation. For example, on the question of the miraculous, the tradition of the supernatural generation of Jesus is rejected, as are all of his miraculous doings, except the healing of diseases which can be explained on the basis of the current belief, which Jesus shared, in the activity of demons. The messianic consciousness of Jesus is accounted for by means of the apocalyptic type of psychologizing so popular thirty years ago. In reconstructing the story of Jesus' career, the Markan account is implicitly trusted and the two-document hypothesis of gospel origins is still relied upon, while the more recent work of German criticism known as *Formgeschichte* and Streeter's multiple-source theory are not thought to demand any radical revision of older procedures in recovering the picture of Jesus. And the emphasis which some American writers have placed upon a knowledge of the social environment of Jesus and of the gospel writers, as a key to discovering historical probabilities, is ignored, if indeed it is at all known. Again, Jesus' conception of the kingdom of God is found to have been of the ethico-eschatological type; it is already manifest in the moral message and personality of Jesus and at the same time it will be catastrophically inaugurated by divine intervention at some future moment. By a somewhat forced logic an attempt is made to affirm that Jesus' thought about the kingdom of God was "definitely eschatological" but was "not apocalyptic" (p. 569). But this denial only saves Jesus from interest in calculating the time of the end of the world, while it allows him to believe that the introduction of a new world-order is imminent. Jesus' real distinction lay in his new conception of morality as a way of obedience toward God "entirely different from that of the Judaism of his own day." All of this is familiar Protestant "liberal" interpretation current around the beginning of the nineteenth century.

SHIRLEY JACKSON CASE.

Federal Relief for Labor

STANDARDS OF UNEMPLOYMENT INSURANCE. *By Paul H. Douglas. University of Chicago Press,* $3.00.

IT IS an interesting indication of the development of thought that such a book as this should have been conceived and published. For in a volume of about 200 pages, only thirty are devoted to an argument for the principle. The rest are what might well be called a project for a model law on the subject. Now, model laws generally come into being when a particular problem is in a more or less advanced stage of experimentation, and often of confusion. The appearance of such an outline and casebook as this, when consideration of the broad problem of unemployment insurance in this country is on the point of crystalizing into legislation in a number of our states, is a significant contribution to the framing of a sound and progressive policy.

Not the least serious obstacle to more adequate social policy in this country is our federal form of government, under which the control over legislation in the field of general welfare which affects the great mass of the people most intimately is granted more or less exclusively to the states—a condition of which we are likely to be forcibly reminded when the supreme court passes on the industrial recovery bill lately enacted. The depression is perhaps making more people aware of the very real disability this lays on those who desire to improve social conditions. The fears of the more progressive states that their higher standards in labor legislation will lead to economic and social disintegration from the competition of the wide-open states are being altogether too clearly proved these days. While Professor Douglas sees clearly enough that no comprehensive federal unemployment insurance scheme is constitutionally possible, he makes a number of cogent suggestions for direct federal action in this area of social policy. For interstate businesses, such as the railroads, he believes that a compulsory federal scheme should be set up. Further, federal aid to those states which enact their own laws should be definitely provided. Again, tax exemption to the income of corporations devoted to payment of unemployment insurance premiums benefits might be allowed. Finally, administrative cooperation in the protection of migratory workers might be provided.

Such a program as this would put the national government behind the principle of unemployment insurance and could hardly fail to expedite its nationwide adoption by integrating services and establishing closer interstate cooperation. What are the obstacles to such a program?

First, the general constitutional question, as it applies to state and national governments alike. In a brief but incisive consideration of this problem the author establishes a good case for constitutionality—and out of the mouths of supreme court justices themselves. But more significant as a deterrent is the opposition of those interests which consistently and continuously

oppose efforts to transfer some of the burden carried by the underprivileged masses to the stronger backs of the economically élite.

The standards which Professor Douglas suggests may be left to the experts and legislators who will be charged with casting ideals into legal molds. Briefly, he recommends statewide compulsory insurance plans; a contributory scheme; differential rates of assessment on employers applied after a waiting period and based on volume of unemployment; scaled benefits, not, however, to run below given relief subsistence level; waiting periods related to seasonal fluctuations in different trades; centralized funds in a common pool.

There are many further suggestions on various aspects both of principle and of administrative practice. They are drawn from a wide experience with public and private schemes here and abroad, and distil that experience into concrete working suggestions. It is a volume that should be on the desk and in the mind of every legislator in the country, and known and pondered by all those who are concerned with bearing down on this great lever of social justice. PHILLIPS BRADLEY.

Israel's History Simplified

THE PEOPLE OF ANCIENT ISRAEL. *By Dorothy Mills. Charles Scribner's Sons,* $1.75.

OUT OF several years' experience in teaching the history of the ancient world, Miss Mills, a history teacher, has produced this very interesting account of the development of the Hebrew people from the beginning until 70 A.D. There is a simple directness about the narrative that ought to make it attractive and at the same time very clear to the young people for whom it is written.

With a few noticeable exceptions the writer has squared her account with the generally accepted modern position as to Israel's history. For some reason, for example, she chooses to consider the conquest of Canaan as completed within Joshua's lifetime, and she has the decalogue written on the tables of stone in the time of Moses, while at the same time making the passage of the Red sea and the Jordan quite natural events, due respectively to the east wind which forced back the waters of the sea, and to a landslide which dammed up the river long enough for the people to cross.

On the whole it is an excellent brief history of Israel for younger readers.

The Sinful Child

CHILDREN AND PURITANISM: *The Place of Children in the Life and Thought of the New England Churches 1620-1847. By Sanford Fleming. Yale University Press,* $2.50.

THIS scholarly monograph portrays the religious life of children reared in the New England church. It is based primarily upon sermons and books prepared for children and accounts of their spiritual experiences. The liberal quotations from these documents indicate that the type of instruction, and the religious response that assured salvation, were the same for over two centuries. The excerpts furnish excellent case study material.

This instruction and type of experience became, at the time of the Great Awakening, systematized into a procedure which later generations have known as the "revival method." In fact, the Calvinistic doctrine of total depravity logically required a soul-racking ordeal of conviction of sin and submission to God. Thus children, regarded as "miniature adults" and "vipers" in the sight of God, were expected to experience an emotional upheaval identical to that which adults underwent at conversion. Under terrifying threats of eternal punishment and imminent death, many young people did pass through the ordeal of bewailing the wickedness of their nature and suffered intensely because they feared they were condemned by God. Soul-racking was inevitable, for the doctrine of election precluded the doctrine of assurance of salvation. This fear which dominated the religious life of children crushed the joy of youth, stunted the spiritual development of New England, and led to the excesses of revivalism. This was undesirable for children of the age of five or six, as well as fourteen or seventeen, to endure. It warped minds and developed inquisitorial personalities; it sickened bodies and contributed to the death of many a New England lad and lassie.

In the latter part of the first half of the nineteenth century, a prophet arose in New England. He taught that in God's world there were both children and adults, and that the child should receive instruction suitable to his condition. This instruction he called Christian nurture. Christian nurture did not deny the depravity of human nature; it did deny that revivalism and emphasis on sin made children Christian. It affirmed that religion should develop the natural potentialities for good and that children should grow up in Christian principles. Thus the Christian experience for youth was defined as association with Christ. Education and the church have accepted this view as the normal religious expression of youth. Today we honor Horace Bushnell as the prophet who gave to the church the charter of Christian education for its young.

CHARLES F. STRONG.

History on the Grand Scale

THE EMERGENCE OF MAN. *By Gerald Heard. Charles Scribner's Sons,* $2.75.

MAN'S coming upon this earthly scene was a notable event. At least man himself has made much of it. For a long time, if we are to take the accepted view of it, man was occupied with the immediate task of self-preservation and becoming acquainted with his external surroundings. But with the growth of self-consciousness, he has increasingly turned his attention to himself and to the long journey by which he has come to be what he is. The many attempts to explain his origin and development indicate the interest and importance that man attaches to the subject.

This story of the rise of man is unlike any that has come to the notice of this reviewer. It makes but little of the physical evolution of man and of his material development. The idea worked out in this book is that "it is the mind of man that deposits the social form in which man lives." Beginning at the point where man's physical evolution stops, the author tells the story of "the inner evolution of the mind whereby it has stage by stage taken on its present form." This is the story of the slow and painful process by which the half-men of the tree and the cave became human. It is an account of the mental, spiritual and cultural development which evermore sets man apart from the ape-like creature from which he sprang. Man's growth in humanhood is marked by the advance of his powers of apprehension and understanding. His knowledge and control of the outer world has gone forward because of the expansion of his mind and soul. "Every new advance of knowledge of the outer world must wait upon a new faculty and technique of comprehension" (page 246). The history of the pilgrimage of man up from the mere brute level is the history of ideas. The emergence of the concepts and powers that have set man on his way is traced in this book with much insight and skill.

An interesting theory advanced by the author is that prog-

ress goes on in a series of steps. A heroic age is followed by a classical age. During the heroic age man becomes dissatisfied with his present achievements, rebels against the notion that things as they are are final, and breaks existing patterns of thought and conduct. He ventures forth upon new seas, makes new discoveries, and gains new points of view. After a time, the outlook of the men of that day is completed, the adventurous disposition exhausted, and weariness settles upon that generation. So the classical age begins, during which the gains of the heroic period are crystalized and heterodoxy becomes orthodoxy. Man settles down to enjoy and defend "his Paradise of perfection." But the classical period is in reality a time of recuperation. "He will tire of his Eden . . . and he will fall out again into another still vaster universe, there to suffer, to sorrow, to struggle, to grasp and to comprehend." And another wave of advance begins.

The story of the emergence of man was almost sidetracked at the great Greek and Roman stage. It is but natural that as one follows the stream of history one should be tempted to halt at this fascinating point and tarry awhile. The danger is that one might stop there, so many evidences does this age present that the spirit and culture of man reached its goal in this civilization. So Mr. Heard lingered there longer than was necessary to tell of the distinctive contributions of that age to the emergence of man. It was with much difficulty that he pulled himself away from this captivating period. But when once again he resumes the story, he has many illuminating things to say about the development of man in modern times. As one reads these pages one is impressed that the evolution of the mind of man has not ceased.

Mr. Heard tells this story of man's development with remarkable detachment. It is his purpose to give an unprejudiced account of what man has achieved and why he achieved it. Everything human is of interest to the author. He regards all that man has done as part of his deliberate achievement ("religion as well as science, war as much as law"). And he writes about all the different phases of culture without offering his praise or blame. Some of the earlier anthropologists could not speak of certain interests that have engaged the attention of men without growing furious and calling him a simian for wasting his time upon such pursuits. It is perhaps another indication of the emergence of man that he can view all that pertains to himself with a large measure of detachment.

JAMES DANIEL MARTIN.

Great Biographical Preaching

GREAT MORAL LEADERS. *By Alfred W. Martin. The International Press,* $1.50.

THE late Alfred W. Martin was a distinguished preacher, as his colleague and spiritual father, Felix Adler, was a distinguished philosopher. Both have now been removed by death from leadership in the Ethical Culture movement, but their many books will continue to influence the spirit and direction of much religious thinking in the years to come. Any movement, great or small, which has been directed by the guiding spirit of so great a leader as Felix Adler needs to be reckoned with; and any church that can produce a preacher like Alfred Martin can afford to be patient and magnanimous in the face of the charge that it is cold and uninspiring. Dr. Adler and Mr. Martin are inseparably identified with the Ethical Culture movement, and both reflect its spirit; the former as its founder, thinker, and major prophet, and the latter as one of its great preachers. Again and again has Mr. Martin testified to the greatness of Dr. Adler, and has acknowledged his indebtedness to him.

But Mr. Martin was not merely a satellite of the founder of Ethical Culture. He was a thinker and a preacher in his own right, as his books testify. The present volume under review was edited and revised for publication after his death. It reveals once again the aptness of thought and expression which was characteristic of him, and the spirit of appreciation which was, with him, always the better part of ethical criticism, and which illuminates every chapter in this book. Six great leaders are here appraised in terms of their moral and spiritual qualities: Jeremiah, Socrates, St. Francis, Erasmus, Carlyle and Emerson. The author makes each the basis of an address, and each one emerges alive, human and inspiring.

The value of this book is threefold. It reveals great preaching, warm, elevating, convincing, from out of the very heart of the Ethical Culture movement. It emphasizes, by implication, that no period of history, no creed or race, has a monopoly on moral and spiritual leadership. It is a far cry from Jeremiah to Emerson. Every address in this book deals with a different age, a different creed, a different religious tradition, and a different contemporary world; and yet in heart and spirit these six men have much in common. And it reveals, finally, the great possibilities of biographical preaching. Mr. Martin had previously published a sermon or address on Goethe, as revealed in "Faust"; and he might just as logically have prepared others on Isaiah, Marcus Aurelius, Dante, Wordsworth, or a host of others. Biographical preaching, although very difficult, can be supremely worth while if it is well done; and in this little volume it is well done.

EDWIN T. BUEHRER.

Folk Religion in China

THE TEMPLES OF ANKING AND THEIR CULTS. *By John Shrock. Geuthner, Paris.*

HERE is a book on Chinese religion written on the project method. Students of Chinese religion and literature, notably De Groot, Giles, Soothill, have written about the religion of China, especially as it can be understood from the sacred books. This perhaps explains the fact that those whose knowledge of the subject is confined to reading translations get a too idealistic conception of the religion as it actually is in China. Mr. Shyrock, who has lived for eight years in Anking, one of the smaller ports on the river Yangtse, has studied the subject by finding out all he could of the temples of the town and of the worship there carried on. This corrects the idea which may be obtained from studying only the literature. We learn (what those who have lived in the country know) that "In time of drought the officials may try and condemn the god for not sending the needed rain and as a punishment the god may be carried out into the hot sun or publicly beaten in the person of his image."

Mr. Shyrock divides Chinese gods into six classes. The gods of localities, of natural forces such as fire and rain, of artificial processes such as weaving or carpentry, deified heroes, gods of political and social units, gods representing general ideas such as war and literature.

For the ordinary reader the contrast between a Chinese temple and a Christian church will be instructive.

"A Chinese temple must not be thought of as a kind of church. The number of worshipers at a service is very small and I have never seen a temple which could accommodate a good sized congregation in its main hall. There are courtyards in which the multitude may wait while the priests sacrifice before the shrine within . . . A Chinese does not belong to a temple and regularly attend worship there. There is nothing in Chinese worship like the singing of hymns, the

joining in prayer or in offerings. Another western feature lacking is the sermon, for while Buddhists occasionally hold services for the purpose of enlightening the laity, what they say or read is mainly unintelligible to their hearers because of the strange vocabulary filled with technical terms and Sanskrit transliterations. The institution of the middle-man appears in religion. A man hires monks to say masses for his dead and the official reports to the god for the people he represents. There seem to be four essentials in the worship: prayer, the kowtow (kneeling so that the head touches the ground), incense, and candles."

Besides chapters on ancestral temples, state temples, Buddhist and Taoist temples, there is a very long chapter on individual cults such as the Dragon King, the God of Medicine, the God who drives away locusts, and so forth. The value of the book is enhanced by the beautiful illustrations of which there are very many and which enable one to form a good idea of a typical Chinese city and its temples. Mr. Shyrock's conclusion will perhaps also surprise some people. "The gods, temples and cults, discussed in this paper show the religion of the city and on the whole of the more intelligent classes. The religion of the country folk is probably much what it was thousands of years ago, the worship of ghosts and devils, of ancestors and of the local tutelary gods. In the main it is animism pure and simple. I do not think that either the religion or the social structure of Chinese villages has ever been adequately investigated but it must wait for Chinese scholars since no foreigner could approach the subject with any chance of success." H. BUNCE.

Genes and Spirit

THE MECHANISM OF CREATIVE EVOLUTION. *By C. C. Hurst. The Macmillan Company,* $6.00.

BOOKS on genetics are so many, so repetitious and so positive in assertion, that even biologists find them confusing. Many a reader has decided that though the salvation of mankind lies within chromosomes, he will wait until its prophets learn moderation and those simple rules of emphasis and selection that should guide even the technical writer.

To those who have reached, or are reaching, this decision, Dr. Hurst's book comes as a welcome surprise. It states the facts, theories and problems of genetics in a compact, lucid and original way, with equal attention to Mendelian essentials and the latest work of Muller and Vavilov. It relates genetics to the problems of evolution, a task avoided by most of its rivals; if it thereby falls into some needless errors (such as the statement that a complete series of fossil horses is found in the "famous Canyon of Colorado"), it does show a grasp of essentials not to be found in the works of Morgan. The illustrations, finally, are well selected and printed, adding immensely to the value of the book to both technical and general readers.

Though he borrows the term creative evolution from Bergson, Dr. Hurst gives it a biologic meaning. He points out that in biology 1 + 2 gives, not 3, but a sum best represented by x—unpredictable in nature and quality. To that conclusion the paleontologist will make reservations; he knows that in minor changes at least, x will be near enough to 3 so that figure may serve as a basis for prediction. But in respect to major steps in evolution, he will grant Hurst's generalization. A mind contemplating the non-living universe would not foretell the origin of life, and that same mind by considering the amoeba would not outline the development of man. If genes and chromosomes are the really responsible factors in such change or progress, they merit all the respect that geneticists give them, and demand from an as yet indifferent world.

That genes exist is hard to deny: all available evidence supports them. Dr. Hurst reviews that evidence well; extending his survey to bacteria and viruses, he concludes that the gene is the true unit of life. It may change from inner processes or the action of stimuli such as the x-rays used by Muller; it may cooperate with hundreds of other genes to produce the characters of cell or body. Yet never does it lose its independence and integrity—and this, perhaps, is the most significant reason why the results of its single or cooperative efforts merit the terms emergent and creative, favored by both philosophers and scientists.

But Dr. Hurst allows his enthusiasm for the creative behavior of genetic units to carry him beyond both philosophy and science. At most, the gene is a bit of matter: its products also consists of matter, albeit of that puzzling, complex sort that we set aside as protoplasmic. They are trees, algae, dogs or human beings, whose existence depends upon growth, nutrition and repair even though some of them exhibit those qualities that are dignified by Hurst as the "superkingdom of Conceptual Mind." In the countless records of organic evolution, there is not a single disembodied spirit, and those who tell us most of minds free from matter do not derive them from mutations of genes. One wonders, then, what evidence (other than the unpredictability of x, itself but a limited generalization) Dr. Hurst can bring forth for his "further inference . . . that in the course of long ages and perhaps several great creative steps, successors of man will be evolved in whom the influence of matter has been almost, if not entirely, obliterated, and a sub-material type of being will arise," capable of swinging away from the planet earth for visits to creatures of "pure thought or spirit . . . (who) may exist in other parts of the universe as a product of creative evolution in other planets."

Are the genes to become the smallest units of spirit, and geneticists the successors to Sir Oliver Lodge? Or shall we put this down as another example of the remarkable willingness of men of science to succumb to the charm of imagination and dogma when even amazingly progressive research becomes too tame? CARROLL LANE FENTON.

Books in Brief

CHINA'S FOREIGN RELATIONS, 1917-1931. *By Robert T. Pollard. The Macmillan Company,* $3.50.

In a sense, Mr. Pollard, who is assistant professor of oriental studies in the University of Washington, seeks to bring the monumental "International Relations of the Chinese Empire," by H. B. Morse, up to date. Professor Pollard is, however, much less critical in his approach, and much more generous in his appreciation of Chinese achievements and the Chinese point of view than was Morse. On the whole, Pollard believes that the period since the establishment of the republic and up to the Japanese invasion of Manchuria has been one of great diplomatic victories for the Chinese. He makes plain the importance of the work of the foreign-trained Chinese diplomats—such men as Alfred Sze, Wellington Koo, Eugene Chen and C. T. Wang. That is worth doing; there is, in fact, an instructive contrast to be drawn between the success which such diplomats, operating in their own clearly defined field, have won, and the succession of failures of those who have tried to wrestle with the problem of China's internal development.

REVOLUTION 1776. *By John Hyde Preston. Harcourt, Brace & Company,* $2.90.

Having done a successful biography of "Mad Anthony" Wayne, Mr. Preston now attempts a full length history of the revolutionary war. It is "revisionist" in its general point of

view, and is likely to irritate the reader, especially in its opening chapters, with its evident attempt to be sophisticated and hard-boiled. But once the author gets into the swing of the revolution itself, and the character of George Washington begins to grow on him, the genuine power of his writing increases. The treatment of the battle of Monmouth is particularly good.

RURAL SOCIAL TRENDS. *By Edmund de S. Brunner and J. H. Kolb. McGraw-Hill Book Company,* $4.00.

The two-volume study of "Recent Social Trends" put out by the Hoover commission last winter would seem voluminous enough to fill most of the requirements, but the fact of the matter was that it could hold only a small part of the material gathered by the social scientists who went sleuthing through American life at the request of the former President. As a result, a series of supplementary volumes is in the offing, each dealing with some one phase of the larger study. This is the first in the supplementary series. It is about as important a collection of material on farming conditions in the United States as has ever been placed before the public. The chapters on the rural church and rural schools are particularly well done.

THE STREET OF THE SANDAL-MAKERS. *By Nis Peterson. The Macmillan Company,* $2.50.

This tale of Rome in the time of Marcus Aurelius is translated from the Danish by Elizabeth Sprigge and Claude Napier. It is a substantial and workmanly novel. Though the subject is classical, the style is no pallid imitation of a translation from the works of the ancients but a good crisp modern style which fits the vigorous and human story.

CORRESPONDENCE

The Minister, the Church and Politics

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Coffin's article on "The Minister in Party Politics" raises some important questions. Our time, it goes without saying, increasingly demands political action to meet ethical issues in our social life. Yet Dr. Coffin sincerely feels that loyalty to the institution of the church forbids the minister taking part actively and publicly in political life; the minister is so much an official representative of the church that he can do no more than speak on public questions as the mouthpiece of the constituency of the church; if there is no general unanimity of public opinion within the church that the minister can fairly represent, he is to be silent. But may I in all respect ask: Does not this view of the minister as an official of the church place undue restrictions upon his leadership? Does it not deny the prophetic leadership that Dr. Coffin speaks of—"It is a minister's duty by teaching and example to lead his people in Christian citizenship"? How can he lead if he can only speak for the church as it is? Does he not have to speak from a higher, a more idealistic standpoint than that, as a "man of God" leading the church? The minister is first a "man of God"; only secondly is he an official representative of the church as it is. For if he is a spokesman for God and directs the church with his prophecy it will be more fully his!

Another major question raised by Dr. Coffin's article pertains to the nature of the minister's activity on social issues. How general and idealistic, how particular and realistic, is his teaching to be? On the whole, the "social gospel" ministry to date has contented itself with painting pretty pictures of the kingdom of God, where everybody loves everybody, etc. But how do we get there? What do we Christians do? Do we have any social or political program that is distinctly Christian? Those questions have not been met. I wonder if Dr. Coffin's article helps us. The great divergence of opinion, if not complete confusion, within Christianity on social tactics certainly needs pointing out, as does the consequent division of loyalty to different political parties. But these facts certainly do not make an argument *against* the minister's participation in politics. In fact, I obtain from them an argument *for* the clergy in politics that from out of the conflict and the confusion of social forces some Christian policy and group may emerge. We sorely need, it seems to me, a Christian stand, a Christian united front on tactics and power. Where does the Christian social message go today when on program and parties all Christendom is divided? It is evident that we have in our social and political life great weakness in our divisions. We need the strength of solidarity, a Christian united front, bringing to birth a program and a party that Christians can support.

A united front of Christians in a political group at present, with so much conflict of opinion on various social measures, seems to be an impossible ideal. But there appears to be no good reason why we should not move in that direction. Undoubtedly Dr. Coffin is partly right when he says: "It seems to me inexpedient for him (the minister) publicly to identify himself with a party as a spokesman on the hustings or as a party worker." But the danger that we are killing our Christian idealism by forcing it to live in a mystical vacuum where it finds no expression in actual social and political life is by far the greater danger at the present time. May I say that the suggestion made by The Christian Century for a Party of the Disinterested, and the work and program of the "Fellowship of Socialist Christians" seem to be good steps toward a Christian political alignment.

First Congregational Church — ALLEN KEEDY.
New Bedford, Mass.

Why Not a Protestant Sisterhood?

EDITOR THE CHRISTIAN CENTURY:

SIR: Why don't we have a Protestant sisterhood? I know dozens of fine, intelligent women who would be glad to embrace the cloistered, yet useful life. And while all this energy is going to waste, we are having to close our schools and hospitals. Are we still so Anti-Catholic that we cannot countenance so practical a plan? I'd like very much to hear some discussion on this subject.

San Angelo, Tex. — (Miss) SUSAN MILES.

The Supreme Court and the New Deal

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a strange omission from the Christian Century editorial of June 21 on "The Next Crisis." It refers at the end to the Oklahoma Ice case and to the brilliant dissenting opinion of Mr. Justice Brandeis, but you omit entirely any reference to the five to four later decisions of the supreme court written by Mr. Chief Justice Hughes upholding the right of industry to district competition, which was set out in the decision of the United States supreme court concerning Anthracite Coals, inc.

The supreme court decision concerning Anthracite Coals can and should rank with the magna charta. It should be a declaration of independence from fears within and without, a release from the twin distempers—greed for property and envy of the prosperous—an escape from the alien, barbaric and wasteful domination of the laissez faire, and an approach toward social self-control—the most dependable of all regulators.

You also leave out of consideration the address of Edwin C. Corwin, McCormick professor of jurisprudence at Princeton, delivered a short time ago before the Cincinnati bar, in which he pointed out a recent tendency of the supreme court and other lesser courts to define commerce as barter and exchange between individuals instead of as transportation from one geographical place to another. John Marshall interpreted commerce to mean,

in effect, transportation, and so it remained for some time. The word "commerce" comes, however, from "commercia" meaning barter and exchange between individuals. Professor Corwin expressed the opinion that the supreme court of the United States would uphold "The New Deal" under this tendency as commerce between individuals rather than commerce between places, and would uphold the right of congress to regulate commerce in this sense and not alone in the sense in which the word "commerce" was used by John Marshall.

There is more substance to the fear that the industrial recovery program will injure itself because capitalists and trade union officials, plus a few consumers, are to run the works leaving out agriculturists, the professions, and technologists as such. There is danger too, that there will be too much national planning and not enough regional planning. In my March 1933 Forum magazine article, I foresaw the need for interested but capable moderators between the capitalists and trade union officials on the one hand and the representatives of agriculture, the professions, and of technology, and suggested that regional councils and a general national council should be appointed to take over the control of agriculture, the professions, and technology.

Chicago. BURDETTE G. LEWIS.

Headed Toward Communism

EDITOR THE CHRISTIAN CENTURY:

SIR: We are headed toward communism, and never as rapidly as now. Whether we like it or not, we are headed that way, be it up or down. Whether drifting, sailing or steaming, we are headed that way—if on a quiet sea, or should the surges rise. Whatever our opinion of the early Christians, who held all things in common, we are headed their way.

Property—how we have loved it, been wedded to it, worshiped it! O Mammon! How we have been bound to it, shackled, chained! Although we have noticed in fear, and sometimes with trembling, that property was not so wedded to us! O, Securities!

If perchance we have wealth, by inheritance, discovery, opportunity, stock gambling, sharp practices, or what not, we are firm believers in personal property, and its sacred and inalienable rights. All we have accumulated we consider most certainly our own individual fortune. (That word means luck.) But whatever our pervious conceptions, or our present smug complacency, we are headed toward a new order, we are suffering a sea change.

Do you hold title to some real estate? It is in your name, recorded, and you have deep satisfaction in calling it your very own. But hold! Does this realty in reality belong to you, or to all the dear people? It looks somewhat as though they own it after all, and administer it through their little committee, called the government. And you pay them rent every year, perhaps feeling better when it is called taxes. Should they care to run a railroad through that property they will not wait for your permission. They act as though they owned it. Also in fact the people give it value—not the bricks, nor the shingles, nor even the ground. Set it all out in the middle of the Sahara, and see what it would be worth. You wouldn't live in it, even with rent free.

Do you have an income which amounts to anything? If so, you every year report to the dear people how much it is. They take a percentage of it, probably graduated. They take one per cent, or whatever they please. Even the ninety and nine cannot safely lay. And as is the income tax, so also is the inheritance tax. The camel's nose is already under the tent.

Consider the transportation business. The people own the highways, and so we call them public highways, and they permit your automobile to run on them for a consideration, which they fix. They also own the canals and the navigable rivers, and operate them. They have an ever increasing control of the railroads, and in many of the advanced countries they already own them.

Consider the postal business, owned by the people, and conducted by their committee. At first the postal system carried letters. But now it carries newspapers, packages, and parcels of increasing size, competing with the express companies. Soon it may be a common carrier, with all restrictions removed, and carrying freight, and perhaps passengers also. It is already far from its original purpose in that it now deals in money orders, and receives deposits, and pays interest. It has become a great banking system, with never a failure.

Consider the banking system. Nobody can run a bank except by government consent. Private banks are going the way of all the earth. National banks are subject to strict examination, and to increasing control. They issue money by governmental permission, and are granted loans when the need is greatest, to be repaid some sweet day. It is now proposed even to guarantee their solvency. Only one step more and government ownership has arrived, with no further occasion to declare artificial bank holidays. The people will be owning and operating the banks.

It is clearly evident which way we are headed. After Pentecost, after they had prayed, after the place was shaken, after they were filled with the Holy Spirit, "they had all things common." And now, perhaps after prayer, perhaps after the descent of a different spirit, or after another great depression, or after the place is more violently shaken, ———— ? ? ? ?.

Buffalo, N. Y. RAY ALLEN.

Help for the New Mooney Trial

EDITOR THE CHRISTIAN CENTURY:

SIR: The present trial of Tom Mooney in San Francisco on an old indictment is a critical step in the struggle for his freedom. With the perjury of the original trial exposed and an acquittal obtained—as is likely—the demand for his pardon can be put much more persuasively to the governor. If that fails, the trial record will furnish a new ground for resort to the federal courts.

Mooney is entitled to the best possible showing in the present trial. For that he needs his witnesses, lawyers, and clerical help. But his defense committee is almost penniless. Mooney has appealed urgently to his friends to raise at once the less than a thousand dollars needed to meet these expenses. His lawyers are volunteering their services.

Will readers of The Christian Century contribute, at once and generously, either directly to the Tom Mooney Molders Defense Committee, Box 1475, San Francisco, or through the American Civil Liberties Union, 100 Fifth Avenue, which will transmit the funds to be used solely for the purposes indicated?

New York City. ROGER BALDWIN.

Eighteenth Amendment Too Inflexible

EDITOR THE CHRISTIAN CENTURY:

SIR: You are making splendid progress in your thought and position in regard to the liquor problem. It should be plain to everyone that the drys have no chance of saving the eighteenth amendment, and no chance of gaining anything by a defensive position on this question, and yet the veteran dry leaders suggest no other action. The drys can save or gain anything only by working hard for something, and something wholly reasonable and sound. Your suggestion is clearly along the right lines.

You do not go far enough, though, in the amendment you propose, and I hope you will see this and later urge a wider and broader grant of power to congress to legislate against the liquor evil. The fault with the eighteenth amendment is that it is too restrictive and inflexible, and the remedy clearly should be a most flexible provision, which your suggestion does not go far enough toward providing. It still embodies the old idea that the traffic in liquor is the sole or main cause of all trouble about liquor and should be the sole object of legislation. We should get rid of this false and harmful notion, which has had much to do with the poor success of prohibition. The strong pressure of social custom is a much more powerful factor and needs most attention and attack. This attack must be made mainly by education and moral appeal, but all thought, attention and legislation should not be centered on and confined to the liquor traffic.

It should be recognized as out of date to attempt precisely

to particularize just what congress may do or just how far it may go in dealing with the liquor problem. Congress should be granted the widest and fullest authority to enact any legislation relating to alcoholic liquors, that is, authority to regulate or prohibit any business, practice or custom relating to or connected with alcoholic liquors. This authority should permit legislation regarding buying, dispensing, giving away, using and advertising liquor, in short, regarding any action or practice that facilitates, encourages or promotes the custom of liquor drinking.

In these days when the people are supporting the grant of the fullest powers to the President, and are demanding the fullest amount of national assistance and control, it is wholly inconsistent, illogical and absurd that they should desire or approve the denying of all free and direct authority to the national government in the matter of controlling liquor, and sensible demands by the drys would make them see this.

Cleveland, Ohio. F. A. SIMPSON.

Kagawa and the Cross

EDITOR THE CHRISTIAN CENTURY:

SIR: You have done many of us a service in publishing in a recent issue of The Christian Century Mr. Kawaga's article on "Missions Without the Cross" even though it does express a point of view on the Laymen's report contrary to your own. This is not without precedent in your columns, and is as it ought to be in a magazine such as yours.

But what you wrote in your editorial on this article reveals a rather unbecoming fear lest what Mr. Kawaga says should discount your view on those points wherein he differs from you. To begin with, you ask your readers not to take Mr. Kawaga's criticism of the report too seriously, because, as you allege, in all probability his reading knowledge of English, or faulty translations of the report which have come to him, have led to his misunderstanding of it. If this is true, then you might well have said, as is more probably true, that his ability to write exact English is even more limited than his ability to understand what is written, and that when he uses such words as "the cross" and "repentance" he probably means not only what you are quite willing to have him mean, but also what people with a conservative theology always do mean when these terms are used. Certainly the concept of the cross as a way of life is not nearly so absent from the report as is the concept of the cross as an act of God's redemptive love for the whole world. I would judge that it is this latter aspect of the cross that Mr. Kawaga misses in the report quite as much as the other. It was this element in Christianity, God's love for humanity "with the love of the cross," which dried his tears when Buddhism had failed to help. I am sure Mr. Kawaga believes in the cross as a way of life for all Christ's followers. But I am sure also he believes in it as something which God did in Christ for the world—a redemptive act of cosmic and eternal significance. In my judgment you are hardly justified in drawing from what he wrote in this article the former meaning only.

Personally, even though I am quite ready to see that Mr. Kawaga may have misinterpreted the Laymen's report at certain points, I find myself believing that he understands the English of the report better than you are willing to understand the English of his article. This is because you are eager to put upon what he wrote your own interpretation lest perchance, standing as it is, without comment, it should give aid and comfort to "superficial readers in the fundamentalist regions of this country." It is interesting to note that you found it difficult to interpret other things which may cheer fundamentalists and some others of us who still believe with Kawaga in evangelism, the uniqueness of the gospel of Christ, the basic importance of the church in the kingdom enterprise, the Holy Spirit, a sense of divine mission, and intercessory prayer. To accept this great oriental Christian's socially progressive ideas on war, economic and industrial justice, national righteousness, cooperatives, etc., as expressive of the real Mr. Kawaga and to dismiss as a mere holdover from early Calvinistic training, and therefore as something artificial and foreign, some of the deepest, most basic, and most thoroughly tested convictions of his life is, to say the least, a rather strange procedure. I am sure Mr. Kawaga would not so easily separate the two parts of his philosophy of life.

Student Volunteer Movement, JESSE R. WILSON.
New York City.

The Question Box

In consideration of the rather clear statements of the gospels regarding the birth of Jesus, do we not find ourselves required either to accept the church's doctrine of the immaculate conception, or the fact that Jesus was an illegitimate child? W. S. J., Buffalo, N. Y.

THE QUESTIONER is evidently confusing two quite different ideas. The doctrine of the immaculate conception is the Roman Catholic dogma that the mother of Jesus was conceived without taint of hereditary sin in order that she might be the fit instrument to bring the Savior into the world. It has no foundation in the Bible, and is wholly outside of Protestant thinking. The doctrine of the virgin birth of Jesus is the familiar teaching concerning the miraculous and divinely fathered origin of our Lord.

In reference to this belief there are two divergent opinions held by modern Christians. One is that the doctrine, based as it is upon statements made in two of the gospels, is a part of the authentic tradition of the church, and is to be accepted by believers. It is embodied in the so-called Apostles creed, in the form, "who was conceived of the Holy Ghost, born of the virgin Mary" and finds similar and even more elaborate formulation in other ancient creeds. As thus interpreted, it is regarded as an inseparable part of the primitive Christian faith.

On the other hand a very large number of biblical scholars regard the doctrine as no part of the earliest tradition, as improbable in fact, and as non-essential even if accepted as factual. Their opinion rests in part upon the following considerations: The apostle Paul, the earliest of the New Testament writers, makes no mention of the matter. The gospel of Mark, the first of our written gospels, does not allude to it. If it were one of the essentials of Christian preaching and belief, it is incredible that neither of these earliest sources should have mentioned it. The two gospel narratives which include it, Matthew and Luke, have introduced in the genealogies and the birth stories bodies of material which differ from each other and from the main gospel tradition, and appear to be additions from some other originals.

The claim of virgin birth in the cases of notable men was not uncommon in the age of the gospels. Traditions of the sort were believed in reference to Egyptian kings, Chinese sages, Greek heroes and Indian bodhisats, and the pages of Greek and Latin mythology were sprinkled with the legends of mortals born of goddess mothers and human fathers, or of the divine children of gods and mortal women. The thought of divinity as accruing to one born in this unique manner would impress the minds of certain types of early believers as appropriate if not essential in the case of Jesus. Further it is to be noticed that frequent reference is made in the New Testament sources to Joseph and Mary as the parents of Jesus. In none of the early preaching of the faith as recorded in the first Christian records is the belief in a virgin birth mentioned. The unique and authoritative character of Jesus is in no manner dependent upon an unusual physical origin.

It is perhaps enough to say that no one is concerned to deny the doctrine of the virgin birth, or to hold controversy with those who regard it as "fundamental" and necessary to salvation. There is always the possibility of its having a foundation in fact. The doctrine of parthenogenesis has apparently many illustrations, in the lower orders of life. This is largely irrelevant. It is in the last issue a matter of historic evidence, and the New Testament presents no clear and explicit proof on either side of the inquiry. There is at least conclusive proof that the acceptance of the doctrine cannot be made a test of belief in the basic facts of the Christian faith, or of loyalty to the church. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Colleges Would Expel Radicals

New York Education Board Alarmed—A New Center for Peace Workers—Catholics Confer on "New Deal"

(Correspondence from New York)

NEW YORK, June 24.—Some of the educational authorities in this city have become quite alarmed about the growth of "radicalism" in city schools and colleges. There have been disturbances in some of the city institutions growing out of the protests of the students against the efforts to prevent their hearing certain speakers and organizing political groups they wanted to organize. Now the board of higher education has threatened to expel what are termed "persistent radicals" from city colleges. Vigorous protests against this attitude on the part of the board are being made. Norman Thomas and Paul Blanshard (both ex-preachers, by the way) appeared before the authorities and argued for the rights of the students to take active part in political affairs. Mr. Thomas characterized the board's restrictive policy as "that of a finishing school", while Mr. Blanshard declared that it was an antiquated view of education that would exclude from colleges an organization like the League for Industrial Democracy while admitting organizations for the promotion of religion. He added that the L.I.D. had quite as sound an ethical purpose as the Menorah society or the Newman club or the Y.M.C.A., and that true education would see to it that students were exposed to actual cross currents of social reform.

* * *

A West Point for Peace Workers

The All-World Gandhi fellowship is sponsoring a significant project at Mt. Kisco, N. Y. A school is being formed for the purpose of training peace workers and other battlers for a better world in the best methods for waging that battle. It is expected that there will be a staff of eight pioneer educators who are specialists in various fields dedicated to the service of a new social order. This "Fellowship center," as it is called, is located within an hour's railroad travel of New York and is located in the midst of beautiful natural scenery. Cottages and tillable land are available so that a real cooperative community life will be possible. The promoters also hope that this may become a conference center for organizations seeking to build a better world.

* * *

Banker Mitchell Acquitted

It is a source of widespread regret that Charles E. Mitchell was not convicted. The verdict must stand, although many of us had hoped that something might really be done about the outrageous conduct of some of our "leaders" in high places of financial responsibility. However we may take some comfort in the editorial position of a conservative paper like the Herald-Tribune. I quote: "The verdict of 'Not Guilty' is far from approval of the banking practices which the trial revealed. . . . The picture as revealed by Mr. Medalie of speculation in a bank's stock by its officers with the aid of its funds and of a huge management fund has made a depressing and disturbing impression." Surely its words are more than justified.

* * *

Many Churches Closed For Summer

Drastic cuts in budgets have made it necessary for many of our city churches to remain closed for several weeks this summer. There is no money available to bring guest preachers to these pulpits and there is no alternative to closing if any vacation is to be given to the regular staff.

* * *

General Assembly of Spiritualists Meets

The 37th annual convention of Spiritualists is meeting here at the Hotel Astor. John Heiss, pastor of the First Spiritualist church of Jamaica, L. I., is president of the assembly and Dr. Alexander J. McIvor-Tyndall of London made the opening address. The public was admitted to the opening session on payment of an admission fee.

* * *

Lindbergh Estate to be Used For Child Welfare

The Lindbergh home near Hopewell, N. J., which was the scene of the terrible tragedy last year, is going to be dedicated to welfare work for children. The Lindberghs have turned the estate over to a non-profit-making corporation which has been formed to "provide for the welfare of children, including their education, training, hospitalization, and other allied purposes, without discrimination in regard to race or creed." Colonel Lindbergh has been led to take this step not only by his desire to promote the welfare of children but also to prevent this property's being purchased and used by some one to exploit the publicity which the kidnaping gave it.

* * *

Catholic Convention on "New Deal"

Nearly sixty Roman Catholic colleges and universities throughout the country have sent delegates to a convention here which has as its object the formulation of Catholic thought on the "New Deal." Dr. John A. Ryan, well known for his advanced economic views, expressed satisfaction in his address to the convention at finding so much of the pope's economic program embodied in the new Washington legislation. After pointing out that the legislation means that labor is to receive a larger share of the product than before, Dr. Ryan said: "Whether capital will be satisfied I don't know. But if you ask me what we will have next if this doesn't work, I hesitate to think."

EDMUND B. CHAFFEE.

Japan Christians Given High Praise

Chinese "Y" Secretary Sees Value of Missions—Roosevelt Peace Appeal Wins "Grudging" Approval—Bishop Perry

(Correspondence from Japan)

TOKYO, June 2.—I want to give prominence in this month's correspondence to a statement by a Chinese Y. M. C. A. secretary in Tokyo concerning the attitude of Christians compared with that of adherents of other faiths during the Sino-Japanese hostilities. To the question whether all religions weren't about equally impotent in such crises, he replied: "Well, so far as I know no group of Japanese Christians has yet donated a 'patriotic airplane' to its military leaders for the sake of bombing China, as the devotees of other religious sects have been doing extensively of late." That ought to have news value in Christian circles, especially among those in mission-sending lands who may be a little dubious of the effect of 70 years of missions in Japan and elsewhere. The logic of such observations would rather point to the need for strengthening Christian missions in a military-minded country not one per cent of whose population is yet "Christian," but which many have assumed to be none the less a civilized nation. There is, after all, a difference between Christian civilization and some other types.

Alongside the above reference it is significant that in the inauguration address of Dr. Y. Abe, new president of Aoyama Gakuin Methodist college in Tokyo, he saw fit to place loyalty to Christ before loyalty to fatherland in order of treatment and declared that although "as we now think of the present state of our country, our food seems tasteless," nevertheless under his administration Aoyama Gakuin will continue to be "an educational institution sent to the lost sheep of the house of Japan." Dr. Abe also called attention to the emphasis upon continued devotion to the cause of international peace and cooperation in the emperor's rescript on the occasion of Japan's withdrawal from the League of Nations, and urged this as a challenge to Christians and Christian schools not to compromise in loyalty to this broader interpretation of the Japanese spirit, "Yamato-damashii."

* * *

Sympathy Toward Roosevelt Disarmament Appeal

President Roosevelt's appeal for non-aggression, world disarmament and tariff reduction was given wide publicity in Japanese newspapers, and elicited large sympathy, even if grudgingly, in most circles. The army and navy leaders and their supporters have made it clear, however, that no further commitments which would leave Japan without recourse in her present economic and population problems can be tolerated,

and Viscount Ishii's recent conversations with the American President were calculated to dispel all doubt of the unity of Japanese public opinion in support of this position.

The League of Nations association in Japan has changed its name to the Japan International assocation and according to published reports the object mentioned in the constitution, article one, that "the association aims at the promotion of the spirit of the League of Nations", has been revised to read: "The association has for its object the promotion of friendship and cooperation with all powers, the establishment of international justice and the realization of international peace." This of course brings the association's purposes into line with the government's foreign policy and it will continue to operate in close relationship thereto.

* * *

Educators Side with Liberal Scholar Against Government

The most recent excitement in Japan is over the quarrel now going on between the imperial minister of education and the Kyoto imperial university law school. It seems that a certain fine scholar, Takigawa by name, has been too free with his ideas on social reform, a book of his having been suppressed after a year's circulation, his lectures having been reported verbatim to higher authorities, etc.; and that the minister of education found it necessary to bring official pressure to bear to secure his dismissal. Now the president of the university, the entire law faculty and student body, as well as many sympathizers in other departments and in other colleges, are in revolt against such arbitrary control of thought by government agencies. The issue promises to be the gravest yet faced by the present goverment, and many regard the present as an opportune time to heap upon the authorities now in power all the invective they have been storing up for many months. It seems likely, however, that the government will weather the storm; the time is not yet ripe for the restoration of liberal government in Japan.

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Bishop Perry's Visit Stirs Interest

Earliest relations between Japan and the United States are being recalled in the visit of the reverend Bishop James DeWolfe Perry, primate of the American Episcopal church and grand-nephew of Commodore Perry. Bishop Perry's visit is one of inspection of mission conditions in the Episcopal church following close upon the Laymen's inquiry survey in which laymen of that denomination participated. His presence in Japan just at this time has been seized upon by friends of both countries for many events of social and semi-political significance. Among the bishop's official duties, in addition to the consecration of several churches here and there in Japan, is his participation in the dedication of the magnificent new St. Luke's International hospital and medical center in Tokyo on Sunday, June 4. St. Luke's, long a medical and surgical institution without peer in the orient, is now destined with its new equipment, its medical and nurses' training schools, and its enlarged staff of experts, to take an even larger place in the ministry of relief to the suffering and as an abiding monument to Christian American-Japanese cooperation through which its erection has been made possible.

* * *

And So Forth

Proposals of the Commission on Christian education which surveyed and reported on conditions in Japan some months ago are now receiving consideration by mission and church representatives throughout the empire, and particularly those having to do with union, affiliation or coordination in theological education. It is too early to announce definite progress toward any desired goal, but recent developments at home and abroad have made such proposals seem less visionary and difficult of achievement than when they were first announced.

The Kingdom of God movement has in recent months been centering its activity largely in the holding of peasant gospel schools to carry the Christian message into the rural field. During the past year 80 such schools were held throughout Japan enrolling about 1,600 students from farms and villages. In the cities large attention is being given this year to factory evangelism; regional conferences in this field of labor have just been held in both the Osaka and Tokyo areas.

Suicide continues unabated, especially in the fiery crater of Mt. Mihara on Oshima island near Tokyo. As many as six persons have been known to plunge to death therein in one day, and little has been done as yet by police or government to prevent these tragedies.

T. T. BRUMBAUGH.

Dean Inge to Quit St. Paul's Because of Age

A special dispatch from London brings the news that Dean W. R. Inge intends to resign from St. Paul's next year because of advancing age; he is 73. He has held his present post since 1911.

Dr. Fullerton, Once Presbyterian Moderator, Dead

Rev. Baxter P. Fullerton, who was elected moderator of the Presbyterian church in 1908, and was for a period secretary of the Presbyterian board of home missions, died June 25 in St. Louis, where he was a pastor for a quarter-century. He was 82 years of age. Dr. Fullerton retired from active work in 1927.

Reformed Church Urged by Potomac Synod to Take Pacifist Stand

The general synod of the Reformed Church in the U. S. will be urged by the Potomac synod to establish "the status of a member of the Reformed Church in the U. S. who has conscientious objections against war to be the same as that of the Society of Friends." The Potomac synod covers Va., W. Va., N. C., Md., central Pa. and Washington, D. C. The synod also took a strong stand against sweatshops and for 18th amendment retention.

Bishop McElwain Will Teach at Western Seminary

Rev. Frank A. McElwain, Episcopal bishop of Minnesota, has been elected professor of pastoral theology at Western seminary, Chicago. He will not resign from the diocese of Minnesota, giving only half-time to his teaching task.

Clear Dr. Angus of Heresy Charges

General Assembly at Sydney Finds His Views Accord With Church Faith—Congregationalists Celebrate

(Correspondence from Australia)

GOULBURN, N. S. W., June 1.—There were exciting scenes at the general assembly of the N.S.W. Presbyterian church, which met in Sydney, when Dr. Samuel Angus, professor of New Testament theology at St. Andrew's college, met his critics and defended himself against certain heresy charges. The air was tense when Rev. R. J. B. McGowan declined to go on with the overture against Dr. Angus, the moderator having ruled, on the advice of the procurator, that he could not speak under privilege but that he would be personally responsible for all statements which he might make. Dr. Angus in a spirited speech which lasted over two hours, and which was only interrupted by applause, defended himself and replied to his critics. It was a brilliant speech which not only cleared the professor, but also helped to ease the minds of large numbers of earnest church people who had been greatly perturbed by the reports of Dr. Angus's teaching, which appeared in the various newspapers from time to time.

The following motion was then moved by Dr. Macintyre: "That the assembly receives with satisfaction Dr. Angus's assurance, as in Sydney presbytery's report of conference, that he adheres without mental reservation to his obligation to assert, maintain, and defend the doctrine of this church, as stated in its authoritative document, as an exhibition of the sense in which he understands the holy scriptures, and as a confession of his own faith.

"Further, the assembly thinks it right to say that in view of such report the assembly feels assured that Dr. Angus does not hold views of our Lord contrary to the faith of this church.

"That the assembly, adhering as it does to the declaration made at last assembly, desires to assure all its faithful people that the church stands firmly by the evangelical faith, which the church has ever had, believing that therein is proclaimed the gospel message."

After an amendment—"That the views expressed by Dr. Angus on the atonement and resurrection are not in accordance with the doctrines of the Presbyterian church"—had been defeated, Dr. Macintyre's motion was put and carried by 245 votes to 19.

* * *

Congregationalists Throng Sydney

Congregationalists have been very much in the limelight of late. From all parts of Australia they met in Sydney early this month for the first of the centenary celebrations of their beloved church, that being the date of the effective founding of Congregationalism in the state of New South Wales. A century ago Rev. William Pascoe Crook, one of the original missionaries of the London Missionary society, landed in Australia and attempted to found a Congregational church in Sydney, but

was forbidden by the Anglican colonial chaplain. After a century, the hatchet is buried. It was a dramatic moment when the great procession of about 3,000 people, with the heads of nearly all the churches, assembled at the monument which marks the site of the first Anglican church in N.S.W. The Rev. Mr. Ruth, pastor of the historic Pitt Street Congregational church, which is regarded as the mother church of Australian Congregationalism, addressing the large assemblage, spoke of the experiences of Mr. Crook and the difficulties of the early church, after which he placed at the base of the monument a large laurel wreath inscribed with friendly greeting from the Pitt Street church as a tribute paid by the sons of freedom to the apostles of order in the same evangelical faith. Amid great applause the assemblage sang, "Blest be the tie that binds."

Another impressive note was struck when, standing on either side of the wreath, Bishop Kirkby, the administrator of the Anglican diocese of Sydney, and Mr. Ruth clasped hands. Later in the day in the Pitt Street church, amid enthusiastic scenes, the bishop placed a wreath on behalf of the Church of England on the memorial tablet to Mr. Crook. It was officially observed on the program, "The hatchet is truly buried. Church union tarries, but Christian union is a fact."

* * *

Sydney Diocese Has New Archbishop

Rev. Howard West Kilvington Mowll, bishop in western China, has been elected archbishop for the Sydney diocese in place of the late Rev. Dr. Wright. There were a dozen nominations for the office, and the decision was arrived at only after prolonged discussion. The papers stress the fact that the bishop is no stranger to Australia having visited this part of the world; his personal courage and self-sacrifice in his retention of his post after repeated persecutions and ravages of his mission by bandits and opposition in other ways; his fine gifts of leadership.

* * *

Protest Nazi Persecutions

An audience which packed the Sydney town hall assembled last week to protest, through the British government, against the persecution of the Jews by the nazis in Germany. The speakers included the state premier, Mr. Stevens; the lord mayor of Sydney; Rabbi Cohen, Bishop Kirkby and others. The motion, which was enthusiastically carried, read: "That this meeting, representative of the citizens of Sydney of every race and creed, earnestly condemns the persecution of Jewish and other citizens in Germany, and whilst expressing deep sympathy with the victims, still more deplores the revival of a reactionary spirit of intolerance and racial discrimination which is opposed to the principles of civilized freedom." Prof. R. G. Macintyre, of St. Andrew's college, eased the tension of the meeting by remarking that the framing of the motion pledging the meeting to help the funds for the relief of Jewish refugees was the result of subtle minds. It had to do with finance, and was being moved by a Scotsman, and seconded by a Jew. He would not forecast the result.

A. CROWTHER SMITH.

Scottish Church, Anglicans, Confer

Archbishop of Canterbury Invites Presbyterians to Commune—American Degrees Scorned by Scots

(Correspondence from Scotland)

GLASGOW, June 3.—The high lights of this year's general assembly, whose meetings have just closed, were debates on two subjects which were in the forefront last year as well. The carefully chosen committee of Scotland's best ecclesiastical statesmen which has been conferring with a similar committee of the Church of England brought in its report, recommending that it be continued for another year for further conversations with the Anglicans. The report, which is being submitted to the archbishop of Canterbury's consultative committee as well, outlines the chief doctrines held in common by the two communions, and the things already done in common. Among the items which it suggests might be made matters for concerted action in the future are the exchange of official delegations from time to time, public pronouncements on grave occasions and possible joint action, and the study of each other's history, religious thought and system of worship in the interest of better understanding.

"The question of admission to holy communion in exceptional circumstances was

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BISHOP FRANCIS J. McCONNELL says:—
"This is an important book by an important leader. It deals with the reason why the social gospel has recently come almost to a full stop, or at least to a slowing down . . . . It will make all its readers its debtors. Badly off as society may be, it is capable of being continually and eternally improved. Dr. Morrison is a genuine force making for the improvement."

FEDERAL COUNCIL BULLETIN says:—
"The book dwells with new force and emphasis on the need for radical changes in the standards and organizational forms of the Christian Church to insure continued or restored leadership in the immediate issues of social, industrial and international life."

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carefully considered, with full recognition both of the urgency and of the difficulty involved; concerning the opening of pulpits and the holding of joint services also, agreement was reached that the inauguration of an orderly scheme for those ends was desirable; and these topics were noted as for early and special examination."

The only new piece of information which Principal Martin, in submitting the report, gave to the assembly was that at the April conference in Lambeth palace, the archbishop of Canterbury had intimated that holy communion would be served on the morning after the Presbyterians' arrival and indicated how pleased he would be if all the Church of Scotland members there would participate. This significant and moving spectacle of interchurch fellowship had taken place next day. The Anglican church was reconsidering its exclusive position!

* * *

Equal Validity of Orders Stressed

Dr. Archibald Fleming, minister of the large Church of Scotland congregation (St. Columba's) which worships in Pont street, London, moved this uncompromising addendum to the report: "The general assembly, however, desire, with a view to prevent any possible misunderstanding, that the committee should respectfully inform the representatives of the church with which it confers that any agreement with regard to the orders and sacraments of the conferring churches can only be based on the recognition of the equal validity of the orders and sacraments of both churches, and the equal standing of the accepted communicants and ordained ministers in each." In a speech pungent, logical, eloquent, he called upon the assembly to tell the Church of England frankly where our church stands—that far from being discourteous, this would be a mark of true friendship, the compliment and courtesy of frank speech. Why that phrase "exceptional circumstances"? And their representatives had set their signature to that phrase! Since when had the old Church of Scotland, or any of the other churches that had united with it, developed that new and wholly uncharacteristic inferiority complex? (Applause) The committee's spokesmen replied that the addendum was in the form of an ultimatum to their Anglican brethren, and that if we did not wish restrictions on their part, we had no right to impose even the form of a restriction on our part. The house was asked to trust its committee. There was tense excitement as the vote was taken. The result was: For the addendum, 382; against, 369. Principal Macgregor then tried to get the assembly to go further and discharge the committee, but his motion was overwhelmingly beaten.

* * *

Women Made Eligible to Eldership

The other chief debate was on the place of women in the church. Professor Main, in his usual clear and racy style, presented the committee's report, recommending that presbyteries should be asked to vote and report on 3 propositions (1) That women should be eligible for appointment to the deacons' court on the same basis as men (at present they may be appointed in churches which elect for a 3-year term, but not in those which ordain deacons for life); (2) that the barrier of sex ineligibility to the eldership be removed; (3) that as a temporary measure the petition of the Woman's guild for the right to appoint corresponding members (non-voting) to the general assembly be granted, this privilege also being opened to the various women's committees of the church. The committee further stated that it was not meanwhile prepared to recommend that women be ordained to the holy ministry.

Professor Main told his audience that he was giving the second instalment of the serial entitled "The Place of Women in the Church." (Last year's assembly had disliked the committee's report, sending it back to the committee for further discussion and greater definiteness.) He appealed to those who love the church to treat the subject without heat or bitterness, but quietly and wisely as becomes a great church, and to lift the whole question out of the range of a mere "equality compaign." "Every man here," he went on, "knows that he is inferior to some women." He confessed that he personally had been against the woman eldership two years ago, but that now he was for it because of the argument from the mission field that women missionaries trained catechumens and then had no say as to their admission, and because of the general argument that women elders would be a good liaison between the session and the women of the church. After his able speech, the debate rather petered out. There were innumerable amendments proposed and argued, and then killed. Some of the speaking was frivolous, and none of it was of a high order. The male sex had better look to its laurels! A general assembly composed of women could have done far better! Finally the committee's recommendations were adopted unchanged.

* * *

Notes of the Assembly

The Home Mission committee's proposal to launch forthwith a special fund of £180-000 toward the erection of 30 new churches in fresh centers of population was given the benediction of the assembly, in spite of the continuance of the deadly industrial depression.

The Foreign Mission committee, in a year when practically every other missionary society in Britain and America had had to make great reductions, has not retrenched, and is again trying to carry on, on the same scale.

It was announced that the Aged and Infirm Ministers fund was in a bad way, through reduction in the rate of interest on securities and through a big fall in congregational givings, so that no less than 28 applicants for aid had had to be refused. The committee was authorized to accept these applicants on faith, and to appeal to the church to supply the wherewithal.

The assembly was shocked and saddened on the morning of the fifth day by the sudden death of Rev. John Ronald of Galashiels, who, while commencing his report as convener of the Education-for-the-Ministry committee, was overcome by a heart seizure, from the effects of which he died a few minutes later. The moderator led the house in prayer, after which the assembly adjourned for a quarter of an hour in token of the members' respect and esteem for their late colleague; and the assembly paused again three days later at the hour of the funeral, in order that prayer might be offered and an adjournment again might take place.

MARCUS A. SPENCER.

Southern Church Faces Social Needs

Baptists of Southland Organize for New Service—Repeal Outlook Bad, But Hope Seen for Some States

(Correspondence from the Southeast)

TAMPA, FLA., June 22.—Baptists of the south are making preparations to deal more comprehensively and effectively with social trends than heretofore. Growing out of an action by the Southern Baptist convention in Washington last May, the social service research bureau will become a permanent agency of the denomination in gathering and analyzing social data. The bureau will be financed by the denomination and maintained, with an executive head, at some central point in the south; all the social service commitments of the Southern Baptist convention will be subject to the findings of the bureau. Rev. E. McNeill Poteat, Raleigh, N. C., is chairman of the committee appointed to establish the bureau and draft working plans. Mr. Poteat, a former member of the faculty of Shanghai Baptist college, China, has had wide experience and observation in religious, educational and social welfare institutions and the vision and authority he brings to this work are of great value.

In declaring the need for the permanent bureau, Mr. Poteat said: "Social problems such as race relations, industrial justice and war have become so large as to demand such action as we contemplate in the south."

* * *

The Repeal Fight in The Southland

Repeal advocates claim that the southeastern states are "in the bag." The progress of the repeal conventions so far indicates that there may be a struggle to the last ditch in Georgia, Alabama and North Carolina. There is strong possibility of failure of the repeal in Arkansas and Mississippi. There is a somewhat stronger probability of repeal carrying Florida and South Carolina. Virginia will be a doubtful state. The old dominion has not yet legalized beer.

Georgia, while not legalizing beer by act of the legislature, is licensing beer sales in the cities and communities that want it. Numerous law-suits are pending in the courts of the state and test cases are in process of trial concerning this action.

In Atlanta, the Christian council, interdenominational evangelical church body, called for the arrest of Mayor James L. Key when he allowed and encouraged the sale of beer. The mayor reacted with characteristic egotism and asperity and a lively newspaper war ensued for a season.

* * *

Georgia Governor in Another Clash

The long feud between Gov. Talmadge and the state highway department of Georgia broke into malignancy yesterday when the governor called out the state militia and declared the capitol and other areas under martial law. The chairman of the highway board, J. W. Barnett, was ordered out of the state highway building and the chief of the national guards took possession of the premises.

Two million dollars of highway funds was being guarded by the governor's order to keep the department from using it. Salaries of highway officials and workers have not been paid since April 1. Since the dispute began the counties have turned back to the state prison commission over 500 convicts and road work has largely ceased. The state prison is overcrowded and the problem of what to do with convicts is acute.

The governor has been bitterly opposed to certain highway officials and workers and has sought their removal in various ways. In his campaign last year he told the crowds: "If you will put me in the governor's office where they can't mandamus me, I'll knock the bark off of some of them bullies that have been knocking the bark off of you." The governor's crude bark-knocking tactics bid fair to plunge the state into deeper financial and political troubles than it has yet known, according to observers at the capitol.

* * *

Baptist President for Shorter College

Shorter college, Baptist institution at Rome, Ga., has pacified insistent demands of some of the trustees, including ex-Gov. L. G. Hardman and Dr. Luther Christy of Louisville, Ky., for a Baptist president for the school, in the recent election of Dr. Paul Cousins, a member of the Shorter faculty for the past 15 years. Dr. Cousins succeeds Dr. C. R. Wilcox, headmaster of Darlington school for boys in Rome, whose brief occupancy of the presidency of Shorter brought criticism from the denominational leaders on the ground that Dr. Wilcox, being a Presbyterian, could not properly administer the affairs of the school under the charter. His scholarship and Christian character came in for high praise, but he did not know the denominational ins and outs.

Dr. Wilcox was named administrator of the college and he will undertake to increase the endowment of the institution, which has won high rank among the liberal arts colleges for women in the south under the long administration of Dr. W. D. Furry, recently retired.

* * *

And So Forth

Georgia is in a campaign to raise $100,000 for the erection of "Georgia Hall" the proposed fireproof building for patients at Warm Springs. President Roosevelt has led in the development of an important resort for the curing of infantile paralysis at Warm Springs and the building is to be dedicated as an expression of the state's appreciation of his untiring efforts in the development of the sanitarium.

Funeral services for Dr. W. T. McElveen, pastor of Central Congregational-Christian church, Atlanta, who died suddenly on June 21, were conducted in Atlanta by Dr. M. Ashby Jones and burial was in Chicago. Dr. McElveen was a recognized leader of liberal religious forces in Atlanta and was president of the Evangelical Ministers association at the time of his death.

Miss Martha Berry, "the cabin Sunday school lady" whose life has enriched the lives of thousands of mountain boys and girls through the Berry schools of Rome, Ga., was awarded another honorary degree last week. She received the degree of LL. D. from Bates college, Lewiston, Maine.

ADIEL J. MONCRIEF, JR.

London Confronts Difficult Tasks

Confusion and Doubt Mark Early Days—Death of Dr. Tatlow—Report on Betting and Gambling

(British Table Talk)

LONDON, June 12.—"The patient is the world, the seat of the malady its trade and finance, its symptoms as unmistakable as they are distressing, its scientific diagnosis and cure alike baffling." So writes that wise publicist who calls himself Scrutator. The consultation began with serious words from the king and the president of the conference. The president called for swift action, a very necessary condition. There cannot be said to be much expected from the conference at present. The public mind is confused; in this one conference monetary matters including the problem of the gold standard and the provision of a universally accepted currency must be settled; something must be done to give stability to world trade; everyone agrees that primary products must be raised in price; no one defends the tariffs that now restrict the trade between nations. Behind are the shadows of the war debts, and reparations of the disarmament proposals. The Geological museum, in which the representatives meet, may prove a scene of historic importance; but it will certainly be what the apostle called a scene "of life unto life or of death unto death." Two issues of first importance are before the conference. Can these representatives rise above their nationalistic interests? If they do, will the democracies for which they speak support them? Today Mr. Cordell Hull speaks, and the conference begins work in earnest.

* * *

Passing of Edward Unwin

Edward Unwin, one of the fine old guard of Congregationalism, died last week. He was old enough to have been a friend of Livingstone, and a guardian of the children of Robert Moffat. Himself a master printer, till his death he remained head of an important city firm of printers and stationers. The list of the services which he gave cheerfully and effectively to his church would take pages to recount. Edward Unwin was one of a family well-known in the world of books. George Unwin was his brother, and Stanley Unwin of Messrs. Allen & Unwin is his son. Happy is the church which can claim the loyalty and love of men like Edward Unwin!

* * *

The Betting and Gambling Report

The commission appointed to suggest a way of giving order to the chaotic laws of this country upon gambling, has presented its report. It has had a mixed reception. Some critics openly predict for it a permanent place on the table, if not in the waste paper basket. Others find much that is fit to be turned into law. The commissioners realize that it is impossible to check or to control private betting. All that can be done is to define the restrictions which ought to accompany the legalization of betting. The tote-club is to disappear. Bookmakers must be registered. "The number of days on which betting facilities may be provided at any course should be limited by statute to not more than ten days in any calendar month and 100 days in any calendar year." The law against foreign and illegal lotteries is to be strengthened, and the commission is against the institution of large lotteries in this country. It is recommended that it should be illegal to arrange, in connection with the sale of a newspaper or other article to the public, a competition in which prizes are offered for the forecasting of the results of sporting events." If this last suggestion becomes law, no one

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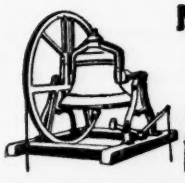

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Death of "T," Student Christian Leader

"T" means Dr. Tissington Tatlow, of the Student Christian movements. In 1897 Ruth Rouse and W. E. S. Holland went to Belfast for a student movement conference. A slim engineering student gave a talk. The two visitors at the time were looking for a traveling secretary for the new movement; they met at the door and, so Ruth Rouse tells us, cried, regardless of grammar, "That's him!" "T" was appointed at Curbar in that same year; he has now laid down his offices in the movement after a most varied service of inexhaustible energy and unfailing freshness. "T" has kept in step with generations of students; yet he has remained true to the vision of his youth. Once when the members of the S. C. M. were classifying themselves as "converted burglars" or "opening flowers," "T" had no doubt that he himself belonged to the converted burglar class. Secretary, editor, organizer, chairman of millions of committees, friend of a great multitude, excellent student of theology with a special interest in science, and many other things, "T" has been. Almost all who take a leading part in the churches of all names count him as a friend, and could write an account.

It looks as if a man who had done so much might be qualified to rest; but "T" is still young and other tasks await him.

* * *

And So Forth

The truce between Japan and China is hailed with relief by those who have advised the Chinese to bow to the inevitable. Of course it is only a military truce, and nothing has happened to make China any less hostile to the ambitions of Japan; and Japan is not a nation to change its long-planned objective.

Mr. T. V. Soong, who is in London, will seek to strengthen China through the help of other powers. If these powers are wise they will not let the present Chinese government be displaced by the extreme nationalists. Mr. Soong is a member of that remarkable Chinese family group which carries forward the tradition of Sun Yat-sen.

There is a controversy of importance in the labor party. The Socialist league demands that the next labor government on taking office shall carry an emergency bill to take over or regulate the financial machine and to take any necessary measures for the socialization of industry and safeguarding the food supply and other necessaries; to secure guarantees for the abolition of the house of lords; to take emergency action to implement the slogan, "Work or Maintenance." Conservative labor is critical of these proposals which involve a dictatorship.

There is a definite increase in the number of persons employed in this country. In January there were 9,285,000; in May, 9,657,000. Increase is reported from almost all industries.

EDWARD SHILLITO.

New York Lutheran Leaders Take Third Pay Cut

Dr. Samuel Trexler, president, and Rev. Paul A. Kirsch, secretary of the United Lutheran synod of N. Y., have voluntarily taken a third cut of 10 per cent in salary.

Hold Worship is Church's Business

Lutheran Ministerium Declares Church Must not Advise Government—Sees Advance in Church Comity

(Correspondence from Philadelphia)

PHILADELPHIA, June 23.—The Lutheran church should not begin advising our government how to solve its national and international problems, it was agreed at the 186th annual convention of the ministerium of Pennsylvania at the Holy Trinity Lutheran church, Bethlehem. A resolution, presented by Dr. W. C. Schaeffer of Allentown, opposing the recognition of Russia as long as religious liberty is denied there was, after discussion, upon request, withdrawn. "Men of congress are better fitted to solve this problem." Pres. E. P. Pfatteicher in his presidential report declared that "worship is the chief business of the Christian church" and indicated how the "executive board has been criticized for not exercising a virile leadership in suggesting pastoral and congregational contacts with the civic, state, national and international problems of the day. These are issues which we must face as Christian citizens rather than as churchmen. As Christian citizens we must band together with others in the achievement of worthy objectives. As a church we must proclaim the gospel of Christ and exalt spiritual values."

A proposal to ask the United Lutheran church to change the wording of the Litany was defeated 237 to 139 on the phrase "to give our nation perpetual victory over all its enemies" phrase put there by Martin Luther. "Enemies of our country are not necessarily nations likely to oppose us in war," stated Dr. A. B. MacIntosh of Lancaster. "Gangsters, criminals and predatory wealth constitute enemies of our country within the country. We still need to pray for God's help in winning victory over these." The practice of omitting the offering at the chief service was frowned upon as tending to obscure its importance as an essential part of worship. This oldest and largest Lutheran synod in America voted unqualified approval to merge the six state synods into three. Some congregations in this ministerium since before the Revolution will be transferred.

* * *

State Council of Churches Makes Comity Advance

In the last decade the Pennsylvania council of churches has not had a year without some denomination joining its ranks. It now has 25 denominations, 46 ecclesiastical bodies, with a communicant membership of 2,000,000, or three-fourths of the state's Protestant population. The latest to become members have been the African Methodist Episcopal Zion church, the Missionary Baptists, and the Mennonite church of North America. The development of the united staff in Christian education not only coordinates the Council of churches and the state Sabbath School association but unifies the work of the entire staff of the latter and the denominational field representatives. To prevent duplication, a summer schedule for leadership training camps has been adopted and dates cleared by the state association and the denominations for the fall and winter.

* * *

Church Federation Plans 25th Anniversary

The Philadelphia federation of churches, organized a year later than the Federal council, is planning for its 25th anniversary in 1934 and has set up its silver anniversary program. In addition to its regular activities, it will hold a series of special conferences: a round-table ministerial seminar on the minister's inner life, an interracial economic conference, a lay and ministerial conference on safeguarding the home, a ministerial retreat, and Dec. 13-15 a three-day missionary conference with Stanley Jones and others.

* * *

Committee of One Hundred Names Executive Committee

The executive committee of the Committee of One Hundred from the clergy of metropolitan Philadelphia has been named; among them—William H. Fineshriber (chairman), John A. MacCallum (president), James M. Mullan (secretary), Gladstone Holm, (treasurer), Arthur C. Baldwin, G. H. Bechtold, Frederick R. Griffin, Abraham A. Neuman, Joseph Fort Newton, E. A. E. Palmquist, and Charles E. Schaeffer. Three special committees have been appointed: one on bylaws for the conduct of the organization; another on projects with which this organization might properly be concerned; and a third to draft a declaration of principles in the light of which the Committee of One Hundred may be expected to view questions and issues of public interest.

* * *

Presbyterian Minister's Fund Elects Pastor as President

After having had two pastoral charges, covering a number of years in this his native city, Dr. Matthew J. Hyndman has been elected president of the Presbyterian ministers' fund for life insurance, with headquarters in this city. He succeeds the late J. H. R. Acker. His election has already proved to be a popular action.

* * *

And So Forth

The foundation stone of the Protestant Episcopal Cathedral Church of Christ in Upper Roxborough was blessed by Bishop Francis M. Taitt at the annual diocesan day celebration. Bishop Taitt recently celebrated the 50th anniversary of his ordination as a deacon.

Rev. John S. Roak, former curate of St. Paul's, Overbrook, has become rector of the historic Gloria Dei (old Swedes) church.

Dr. Owen C. Brown has been made editor-in-chief of the American Baptist publication society, and Rev. John W. Elliott secretary of Christian education.

Pres. William Mather Lewis, of Lafayette college, Easton, has been elected moderator of the Presbyterian synod of Pennsylvania now in session at Beaver college, Jenkintown. This is the first time in more than half a century in which a pastor has not been chosen for this leadership.

Dr. Frederick E. Stockwell, who died on June 20, had been director of the department of colleges, theological seminaries, and training schools in the Presbyterian board of Christian education.

CHARLES DANIEL BRODHEAD.

Tax Machine, Says Southern Judge

New Orleans Jurist Pleads for Human Element in Production—Depression Hits Marriage, Also Divorce

(Correspondence from Memphis)

MEMPHIS, June 30.—An indication of the tremendous changes in the outlook of business men brought about by the depression was a recent speech delivered before the chamber of commerce of New Orleans in the Hotel Roosevelt ballroom by Judge Byrnes of the district court. He spoke on the subject, "Taxing the Machine." Starting out with the general assumptions of the technocrats that the depression was brought on mainly by the large numbers of men thrown out of work by the machine, he distinguished between machines which displaced men and those which did not. It was his contention that at present we make the human element in production—labor—pay for the increase of the machine, whereas what we ought to do is to make the machine pay. As an example of the present bad practice he cited the government work on the new New Orleans bridge. There the men are on a 30-hour week but with a wage of 25 cents an hour, and unemployment is not really helped. The 30-hour week without the minimum wage would simply perpetuate the present depression and at the same time degrade wages to the starvation point. Judge Byrne's idea is to tax every manufacturer using a strictly labor saving device, and to use the funds so raised to create work for the unemployed.

As to the charge that there was a limit to which production might be carried, he said that the possibilities for useful production were practically infinite; he cited the instance of better housing and slum removal which he said would provide work for a million men at least for a period of ten years. And to the objection that it would be impossible to distinguish between machinery that was strictly labor saving and that which was not, he stated that the nation whose scientists had split the atom could certainly come within 90 per cent of an accurate distinction.

More significant than the well thought out argument was the reception it received; thus indicating that these business men recognized that the depression lay deep in the character of our system of distribution, acknowledged the responsibility of the collective whole for the welfare of the members, and showed a willingness to experiment with new social instruments.

* * *

Depression's Bearing On Divorce

Another possible gain from the depression is the fact pointed out by the divorce proctor of Shelby county, Tenn., the county in which Memphis is situated, that while marriages have decreased so have divorces, the latter going down nearly 50 per cent in the last two years. Nor has unemployment of husbands increased the number of cases of desertion. Memphis jurists with much experience in hearing divorces such as Judge Laughlin and Chancellor Ketchum put the remedy for divorce not in stricter laws but in education. Said the former: "The only remedy for the divorce evil is home education of the young people so that they will not regard marriage as a one day picnic." This tendency of judges, in a community so fundamentalist as Memphis has been, to consider social problems from a practical sociological point of view rather from that of religious tradition is of much significance. It is one more sign of the drift of the actual social practice, running counter to theological dogma whether consciously or not.

* * *

Memphis Labor Leaders Demand Living Wage

With prices of cotton and foodstuffs rising steadily, organized labor in Memphis has already begun taking steps to secure a corresponding rise in wages. It was found that in many Memphis concerns girls were working 12 hours a day for less than subsistence wages. One firm has been paying its girls $3.00 a week. Mr. Jake Cohen, president of the Memphis trades and labor council, is petitioning the Memphis Protestant pastors association to help labor get a living wage and to investigate and expose the sweatshops. Some of the latter shops, it is charged, are paying as little as 35 and 50 cents a day.

* * *

South Rejoices in Honor Paid Arthur E. Morgan

The mid-south has been much gratified with the appointment by President Roosevelt to the work of Muscle Shoals of Mr. Arthur E. Morgan, president of Antioch college. Mr. Morgan is still president of the Morgan Engineering company of Memphis, where he was located for many years in charge of the 8-million dollar reclamation project in the St. Francis river valley and other engineering works. While in Memphis he helped found the "Egyptians" and the Memphis "high-brow club," and he was a regular preacher for the First Unitarian church which was then without a pastor. Readers of this column may be interested to know that Mr. Morgan, though himself a humanist, was not in favor of the recent "humanist manifesto," giving it as his opinion that the humanists were in great danger of dividing the liberals over a matter of debatable theology at best. Mr. Morgan has a host of friends in the south despite the severe strictures he used to place upon its industrial system.

* * *

And So Forth

A much merited vacation falls to the lot this summer of Brother Leander, F.S.C., of Christian Brothers college, Memphis. Brother Leander is being given a free trip to Ireland, his native land, which he left 53 years ago. He has been at Memphis C.B.C. for 48 years and is the patriarch of that institution. Many organizations contributed to the vacation fund for this beloved teacher.

JOHN CLARENCE PETRIE.

"THE exhilarating feature of the present moment is that men are thinking new thoughts about God, because they are approaching Him from different quarters through various avenues of experience," says DR. WILLIAM E. HOCKING, in reviewing the new book—

Is There A God?

By Wieman—Macintosh—Otto

●

[Have you read this book? Dr. Charles Clayton Morrison writes an Introduction and Synopses of all chapters. [$2.50]]

Willett, Clark & Co. 440 S. DEARBORN ST., CHICAGO 200 FIFTH AVENUE, NEW YORK

Los Angeles Hears E. Stanley Jones

Famous Missionary Will Deliver Thirty Addresses—One Church that Defeated The Depression—Angelus Temple

(Correspondence from Los Angeles)

LOS ANGELES, June 27.—The most interesting item of news from southern California is the visit of Dr. E. Stanley Jones, the famous missionary, who will be giving nearly 30 addresses in and about Los Angeles during the month of July. As the principal speaker at the annual session of the Southern California conference of the Methodist Episcopal church and as the headliner at the summer assembly at Pacific Palisades (an embryonic Lake Chautauqua institution) Dr. Jones is being featured far and wide. The former addresses are to be delivered in the municipal auditorium at Long Beach, and crowds numbering many thousands are expected. The Pacific Palisades addresses are to be given in the great auditorium on their grounds and, being within easy access of Los Angeles, it is expected that many more thousands will attend. The Los Angeles church federation is presenting him in the famous Hollywood Bowl on Sunday afternoon, July 2, and an audience of 20,000 is expected on that occasion. At First Methodist Church, Los Angeles, he addressed nearly 5,000 people on the morning of June 25, amplifiers accommodating the crowds that overflowed into the Sunday school building. The spiritual contribution left to the state through this visit is of incalculable worth. Many of his addresses were given in smaller churches in sections where such visitors do not ordinarily appear. Thus, again, the beautiful spirit of this great Christian is evidenced.

* * *

One Church Expands During The Depression

First Methodist church of Los Angeles has the distinction of having carried out a significant expansion program during the depression period, by taking over the church property until recently occupied by the First Congregational church, and converting it into a Sunday school building. In spite of generous provision for Sunday school work in the magnificent million and a half dollar structure completed under the pastorate of Dr. Elmer Ellsworth Helms, the growing needs of the Methodist school made additional room necessary. The Congregational property occupies a site less than 200 feet away, with the result that arrangements were made between the two churches for the occupation of the property. Dr. W. S. Cherrington, superintendent of the Methodist school, reports that the attendance in the adult deparment has almost doubled since the new arrangement has been made. Expansion during depression has had a tremendous inspirational effect on the people.

* * *

Another Open Membership Church

The First Baptist church, Los Angeles, joins the ranks of those churches of that denomination who will accept members from other churches on certificates of membership, without rebaptism. The issue has been discussed at length, and the action was unanimous by the official body of the church. Dr. Frank Fagerburg, pastor of the church, is one of the youngest men on the coast in charge of a conspicuous church and has been a vigorous leader in the movement in favor of such action. The vote, however, is a result of agitation that has been going on for a number of years within the membership.

* * *

Mayor Porter Is Defeated

Four years ago the United Church brotherhood gave hearty support to John C. Porter, a member of the Disciples church who had distinguished himself as a foreman of the grand jury. Mr. Porter has had a tumultuous career as mayor, having been returned to office at one time by a gratifying majority in a recall election. During the last two years, however, the mayor has made one or two mistakes in the appointment of police commissioners, etc., which cost him the support of some very influential church leaders, with the result that he was defeated by one Frank L. Shaw who has been a professional office holder for many years back. The mayor can take considerable satisfaction in his defeat, however, in view of the fact that 16,000 votes in a city of a million and a half would have turned the election to him, as a vigorous dry, in a year when dry candidates are not faring any too well. He does take great pride in the fact that the French government decorated him a few months ago, in spite of the newspaper furore about his refusal to drink an alcoholic toast while guest of France.

* * *

Good Gains in Church Membership

The Los Angeles church federation reports that somewhat in excess of 15,000 accessions to membership in the Protestant churches have been recorded during the recent Easter season. More significant, however, is the fact that the pastors are reporting an increased attendance at the regular services which, in some cases, is as much as 60 per cent over a year ago. In spite of the depression there seems to be a turning back to the church.

* * *

Trouble at Angelus Temple

Mrs. McPherson-Hutton's temple continues to be the center of much interest in southern California. The much publicized pastor is on an extended tour of Europe with conflicting reports coming back as to her health, etc. Within the last few days her husband, David Hutton, jr., (just now reported to be trying to settle a breach-of-promise judgment) has announced a severance of all relations with the temple except that he continues to assert certain rights as the husband of the evangelist, and continues to occupy the parsonage in his wife's absence. The preaching at Angelus Temple is being done by various supply pastors with the rumor persisting in spite of official "communiques" that "Sister Aimee" will never return to the pastorate.

* * *

Results of Oxford Group Visits Slight

The Oxford group, after several public appearances and returns, have quitted our regions and it is possible to evaluate in some part the work that has been done. Here and there a preacher is to be found of whom it is said that a new day has begun for his spiritual ministry. In other cases preachers have changed the technique of their public worship, dismissed their choirs, suspended preaching, or otherwise radically altered their procedure in the name of Oxford discipleship. Several small groups, composed of earnest and devout people, are meeting in the quiet of homes for the discussion of religious problems, without much publicity or fanfare. Unlike any other movement of the kind there have been no reports of splits or divisions in the churches as a consequence, and aside from the occasional use of the peculiar Oxford terminology, one hears little of the movement. It has made its contribution and is gone. Individuals have been vitalized, many individuals have been helped, but generally speaking it is not a movement that has seriously affected the life of the church.

ROY L. SMITH.

Federal Council to Tackle Problem of Movies

At its last executive committee meeting, the Federal council created a committee on motion pictures within the department of social service, the purpose being to develop the influence of the churches for better films, and to assist the churches in the use of motion pictures for religious purposes. On this special committee are such men as Rev. Harold McAfee Robinson, Rev. Paul S. Leinbach, Rev. Sidney A. Weston, Dr. F. C. Eiselen and Rev. Paul D. Eddy. The work will be under the direction of Dr. Worth M. Tippy, secretary of the department of the church and social service.

Texas Disciples Hit War, Economic Greed

The state convention of Disciples churches of Texas, held at Ft. Worth June 15, passed some strong resolutions on war and peace, and on the present unchristian economic system. They condemn the "excessive and vainglorious nationalism which leads to hatred, greed, racial animosities." They find the economic chaos "the result of a selfish and exploitative economic policy contrary to the simplest and most fundamental teachings of Christianity," and condemn "any system of business which exploits the masses for the enrichment of the few." They "reaffirm the prophetic privilege of freedom of the pulpit on all questions dealing with human life and happiness."

Dr. Gilkey at Conference On Preaching

Dr. Charles W. Gilkey delivered a series of addresses before the Baldwin-Wallace college (Berea, O.) conference on preaching held June 19-21. He spoke on "The Age to Which We Preach," "How Preach in Such a Time?" and "The Gospel for Our Age."

Dr. J. B. Lehman Retires from Southern School Leadership

Dr. J. B. Lehman, for 43 years president of the Southern Christian institute, Disciples school at Edwards, Miss., retired at the close of the past year of work. He was asked to deliver the commencement address. Dr. Lehman developed the institute from an elementary school in a plantation man-

sion to an institution with a score of modern buildings, a 1265-acre plantation, and a school accredited by the Southern association.

Dean J. W. Johnson, Baptist Theologian, Dies

Dr. John W. Johnson, professor of systematic theology at the Berkeley (Cal.) Baptist divinity school for the past 20 years, died on June 6 at his home in Berkeley. Dr. Johnson was ordained in the Baptist ministry in 1901; his last pastorate before coming to the seminary was at Spokane.

Episcopal Church Congress Elects Officers

The executive committee of the Episcopal church congress has accepted the resignation of Dr. Howard Chandler Robbins as general chairman, and Canon H. Adye Prichard, of St. Mark's church, Mt. Kisco, N. Y. has been elected to succeed him. Rev. John W. Suter, jr., of New York city, was named general secretary.

Dr. J. A. Serena New President Of Bethany College

Dr. Joseph A. Serena, who has been head of the Southeast State Teachers college at Cape Girardeau, Mo., for many years, has just been elected to the presidency of Bethany college, Disciples school in West Virginia. He will take charge in the autumn. He succeeds Dr. Cloyd Goodnight, president of Bethany since 1919, who died last October.

Dr. Walker, of Los Angeles, Has Preached for Half-Century

Rev. Hugh K. Walker, minister of First Presbyterian church, Los Angeles, will soon complete 50 years as an ordained minister in the Presbyterian church.

Dr. Tewksbury New Head of St. Stephen's College

Prof. Donald G. Tewksbury, who was for five years on the teaching staff of Yenching university, Peiping, China, and more recently associate professor of education at Teachers' college, New York, has been appointed acting dean of St. Stephen's college, Episcopal school at Annandale, N. Y. The college budget has been slashed $60,000.

Prof. Horton Giving Courses At Pendle Hill School

Dr. Walter M. Horton, professor of systematic theology at Oberlin, is giving a course on Christian life philosophy at the Pendle Hill (Wallingford, Pa.) summer school. The session extends from June 22 to July 20. Pendle Hill is a Quaker graduate school for religious and social study.

Death of Dr. A. M. Haggard, Former Drake U. Dean

Rev. Alfred M. Haggard, former dean of the Bible department of Drake university at Des Moines, Ia., died of a heart attack June 20, at 82.

BOOKS RECEIVED

Standards and Trends in Religious Education, by Hugh Hartshorne, Helen R. Stearns and Walter E. Uphaus. Yale University Press, $2.00.

The Atonement in Experience, a Critical Study, by Leon Arpee. George Allen & Unwin, Ltd., London, 5/.

Vanity Fair, by W. M. Thackeray. Modern Library, 95 cents.

These Amazing Moderns, by George Hamilton Combs. Bethany Press, $1.50.

John Barleycorn, His Life and Letters, by Dan Poling. Winston, $1.50.

Educational Yearbook of the International Institute of Teachers College, Columbia University. Edited by I. L. Kandel. Bureau of Publications, Teachers College, Columbia University.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Ann Carver's Profession

(Fay Wray, Gene Raymond) (Columbia) Financial success of young lawyer-wife creates envy in husband, who seeks revenge by living with another woman. When mistress is accidentally killed suspicion falls upon hero but wife defends him in court, and happy ending is achieved. Rather well done film.

For A: Good of kind. For Y: No. For C: No.

Gold Diggers of 1933

(Ruby Keeler, Joan Blondell, Aline MacMahon) (Warner) Gay, breezy musical comedy glorifying the slangy, unprincipled gold-digger. Their life made funny and alluring. Last half becomes incredible hash of kaleidoscopic spectacle, losing all dramatic continuity. Good comedy work by Aline MacMahon.

For A: Depends on taste. For Y: Better not. For C: No.

I Loved You Wednesday

(Elissa Landi, Warner Baxter) (Fox) Dancer-heroine lives with philandering cad, and finally learns he is married. Disillusioned, she goes to South America, finds true love with fine engineer. Cad reappears, heroine wavers, and is barely saved for marriage with hero.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Melody Cruise

(Charles Ruggles, Phil Harris) (RKO) One exquisite skating ballet and some delightful comedy by Ruggles, buried in cheap sex stuff, stupid rhymed dialog and feeble music. After drunken party, two shallow "beauties" make long ocean cruise with no clothes but their "undies." Hilarious and cheap.

For A: Mostly dull. For Y: Unwholesome. For C: No.

A Shriek in the Night

(Ginger Rogers, Lyle Talbot) (Allied) Gang-murder mystery made more comic than thrilling with adequate dramatic suspense, but rather overdone and with unwholesome elements. Girl reporter and her sister solve the series of murders in more or less novel manner.

For A: Hardly. For Y: No. For C: No.

Strange People

(John Darrow, Gloria Shea) (Chesterfield) Little better than average murder mystery. Sincere lawyer tries to clear condemned man by calling together twelve jurors at home of victim, where he has the murder reenacted with the result that genuine killings take place.

For A: Passable. For Y: Perhaps. For C: No.

The Woman I Stole

(Fay Wray, Jack Holt) (Columbia) Again Holt's one-type hero role—the "hard boiled guy," with the usual Holt swagger, drinking heavily, mouthing bravado, and taking what he wants when he finds it, especially other men's wives. Sensational, blatant, exaggerated.

For A: Monotonous. For Y: No. For C: No.

Best Recent Films for Family

Cavalcade
Gabriel over the White House
The Working Man
Peg o' My Heart
Zoo in Budapest
Adorable

Films of Special Interest to Adults

Looking Forward
Hell Below
Eagle and the Hawk
The Silver Cord
When Ladies Meet
Jennie Gerhardt

[Note: "Little Caesar" reviewed last week should have been titled "Little Giant."]

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NATIONALISM
MAN'S OTHER RELIGION
By Edward Shillito

●

Dr. Charles Clayton Morrison, Editor of The Christian Century, writes of Dr. Shillito's book, in the Christian Century Pulpit:

"The author of this book probably has as large a following of readers among the Christian leadership of America as any contemporary Englishman. For nearly fifteen years he has been the British correspondent of The Christian Century, interpreting events and movements and personalities in his country in a manner that has made him seem like a personal friend. He dedicates this book to his 'American friends' in recognition of the fact that it was on a recent visit to this country that he delivered lectures on this theme in many American universities.

"The timeliness of a book on nationalism is obvious. We are witnessing today the logical fruitage of the Machiavellian principle that the nation is above the moral law and not subject to any ethical restraint. We are also witnessing the abject surrender of Christianity to the secular state—the outcome of a long history of comprises both theoretical and practical. Dr. Shillito sees nationalism 'like a faltering Titan' gathering all its powers for a supreme struggle with Christianity in the present age. He believes that the final outcome will be the defeat of nationalism, but points out that its greatest damage to civilization will be done in its last convulsions.

"Dr. Shillito shows how nationalism came to acquire the character of religion and how through its allurements even servants of the church were ready to subordinate their religion to their ambitions for their nation. He cites Richelieu as an illustration. A cardinal of the church, he encouraged Protestant powers to fight against a Catholic state, which was on political grounds a danger to France. Richelieu gave his nationalism precedence over his religion. In what he was bound to consider, by the teaching of his church, a struggle of life and death, Richelieu 'cynically sided with the enemy of his church against its supporters in order to thwart the enemy of his nation."

A book which illuminates a difficult but inescapable problem. **[$1.50]**

THE JEW THRU THE CENTURIES
By Herbert L. Willett

●

Is the modern Jew a direct descendant from the ancient Hebrews? Dr. Willett shows conclusively in his new book that he is not. His lucid arguments in support of this view are eliciting wide interest, among both Jews and non-Jews.

But this is only one phase of his scholarly and fascinating story of the Jewish people, who, he says, "have been rightly called 'the Burning Bush' of the centuries, ever burning, yet never consumed."

The chapter titles indicate the sweep of the story: "Palestine," "Hebrew Origins," "Hebrew Contacts, Accretions and Dispersions," "The Rise of Judaism," "Priesthood and Genealogies," "The Growth of Judaism," "Jew and Christian," "The End of the Jewish State," "The Jew Through the Centuries," "The Rise of Zionism," "Jew and Arab in Palestine," "The Jew Today and Tomorrow."

What Reviewers Are Saying About the Book

The Alumni Review, Presbyterian Seminary: "As a whole, a monument of great learning; the book is destined to stand for many years as the chief authority on the history of the Jewish people."

The New York Herald Tribune: "A comprehensive and not too intricate treatment of the subject."

The Christian Register: "An honest, able attempt to delineate the position of the Jew in the pattern of the ages."

The Garrett Tower: "Most fascinatingly written; deserves the attention of every serious student of the Bible."

Topeka Daily State Journal: "Written with the knowledge of an authority, it is couched in the language of a layman . . . . An amazing story."

Dr. Peter Ainslie: "The arrival of the book is opportune. When many are thinking about the Christian attitude toward the Jew and the Jewish attitude toward the Christian, ... there is no book which covers the field so admirably, and could bring greater satisfaction to Jews and Christians." **[$3.00]**

WILLETT, CLARK & CO.

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